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POETRY.

From the Oxford University Herald.

THE DEATH-BED.

The shadow of the grave is on thee now,
Claiming with noiseless step its certain prey,
Darker and darker on thy pallid brow
It falls,—and earthly light ebbs fast away.

A veil is on thy eyes;—the sounds of life
Are hushed beside thy bed, a breathless pause!
Binding the stormy winds of care and strife,
Ere nature's hand the final curtain draws

Between thee and the world. Yet faint and low,
In wailing tones the voices of thy home,
Fraught with the bitterness of this keen wo,
In those last painful moments round thee come.

They weep beside thy couch! a little space,
And they shall kneel in grief around thy bier,
Then borne for aye from thy familiar place,
They close the silent tomb with prayers and psalms and tears.

And thou! O thou! to whom beneath the shade
Of the Redeeming Cross thy rest is given,
With awful faith in thy long slumber laid,
Where, when the fetters of thy soul are riven,—

Where shall thy spirit rest? till on thy sight
Breaks the glad dawn, and angel trumpets ring
The summons of the LORD of Life and Light,
Once scorned, triumphant now, the CHRIST! the King!

Still wanderest thou unknown to earthly eyes,
Amid us and around us, through the gloom
Shrouding the world of spirits? while our sighs
May reach even thee, but cannot change the doom

That severeth now the living from the host
Innumerable, to whom the world unseen
Unfolds its secrets,—where the loved ones lost
Are safely gathered to their rest serene.

But whether at our side, or some far sphere,
Where never more the sound of human wo
May reach thee in its light undimmed and clear,
One calm and soothing thought our bosoms know,—

Henceforth thy rest is sure, and He whose love
Sealed with the Cross on earth thy forehead,—still
In mercy watches from His throne above
O'er those he summons from this world of ill,—

To share the brightness of the purer day,
The presence of their Saviour glorifies
With a far other beauty than the ray
That meets on earth our dim and darkened eyes.

From the London Times.

THE KING OF PRUSSIA'S ECCLESIASTICAL DESIGN.

The position occupied by the King of Prussia at the present moment in the religious world is not a little remarkable; and the recent events at Cologne are calculated, even more than the proceedings connected with the establishment of an English bishopric at Jerusalem, to turn general attention to it. The king's mind is evidently directed, and his policy is likely to be addressed, in no slight degree, towards this point; and there is a grandeur and unquestionable sincerity and piety in his intentions, which must command the respect even of those who differ from his views, or apprehend mischief from his measures. It is difficult, indeed, to conceive how those views can be fully realized without a greater moral revolution than that accomplished by the Reformation itself, involving the overthrow of the notion of theological orthodoxy as a practical element in Christianity. We are not ourselves among those who look upon the accomplishment of such a design as possible; but, in the present extraordinary state of religion in Germany and throughout the world, it is not easy to foresee what may be the consequences of any serious attempt to prosecute it under the auspices of so powerful a prince and so really good a man as the King of Prussia. Experience forbids the supposition that any comprehensive scheme of religious policy, whether for good or evil, whether practicable or impracticable, can be carried on for a series of years by a temporal sovereign, without important consequences resulting from it, political as well as moral. We should look, therefore, with interest, and not without anxiety, to the development of that course in which the late celebration at Cologne must be regarded as a step of no inconsiderable amount, even if we could view it with the feeling of mere spectators. This, however, is far from the case; the King of Prussia's views do not stop short of those of ourselves; he is possessed with a much more august idea than that of establishing a concord of indifferentism among his own subjects; or rather, he is too wise a man not to know that it is impossible to isolate one kingdom in Europe from the religious sympathies and disturbances of sympathy which affect the rest. Taking, therefore, his own authority in his own dominions as the centre and basis, and the Germanic feeling of nationality as the immediate circle and atmosphere of his operations, he embraces within his design those more remote influences towards which the moral powers of Prussia and Germany may be supposed to gravitate, and seeks to comprehend in that federal unity of creeds which he is bent upon consolidating, the Church of England on the one hand, and the Church of Rome herself on the other.

Whatever may be thought of the practicability of this project, (though the principles on which it is founded have met with distinguished advocates in this country, including the late lamented Dr. Arnold and the present Regius Professor of Divinity at Oxford,) it cannot surprise any one acquainted with the religious history of Germany, and Prussia in particular, that it should be considered practicable by King Frederick William. The state of theological opinion (or, to speak more appropriately, the view of religious philosophy) which it presupposes has long been prevalent in Protestant Germany. The systems of doctrinal belief handed down by Luther and Calvin, in process of time, and under the influence of that liberty of private judgment which they also transmitted as a first principle of religion, became thoroughly decomposed. Things went so far that the only alternative in advance was either to deny Christianity, or to make an absolute separation between the province of dogmatic theology and that of religious faith, reducing the former to a mere department of philosophy, and the latter to a simple development of the individual character. The last alternative was naturally accepted, as the better in itself, and the more agreeable to the mystical tendencies of the German mind. In this condition the late King of Prussia found the religion of his subjects, when (having, like his son, a constructive genius, and appreciating the advantages of union, and the opportunity afforded by the exhausted state of the dogmatic principle) he determined upon founding a new Church, by the combination of the till then divided Lutheran and Calvinistic sects. The king, therefore, with the assistance of his Minister, M. Bunsen, compiled a new liturgy, and arranged a new organization, to which such of the Lutheran and Calvinistic pastors as thought proper were invited to conform on a certain day. The majority of them did so; and what was left optional at first was eventually made compulsory on the remainder. In this manner the dissensions of Lutheranism and Calvinism were extinguished in Germany; and a new unity arose, in the shape of what is now designated the Prussian Evangelical Church.

A much more formidable task, however, still remained; and the differences which arose between the Crown of Prussia and the Archbishop of Cologne upon the subject of mixed marriages, proved at once the importance of producing (if possible) a religious harmony between Catholicism and Protestantism, and the great difficulty of that undertaking. It was probably not without a view to this object that the late king is said to have contemplated the introduction of Episcopacy into his new church; and the present king has followed up that design, by entering into negotiations with some of our own bishops, and contributing to the support of an English Bishop at Jerusalem, expressly for the purpose of obtaining Episcopal orders for candidates for the pastoral office in the German Church. The alliance which, through these negotiations, it has been endeavored to establish between the Prussian Evangelical Church and the Church of England, gave occasion for a public expression of the king's desire to consolidate a general religious concord, upon the principle of the essential unity of the different creeds of Christendom; and this principle seems to have been admitted by the English prelates concerned. It was thus announced in the *Prussian State Gazette*:—"All parties agreed in the conviction that the diversities of Christian worship in the Protestant Church were upheld by a superior unity—the Head of the Church himself; and that to this unity, to which all the diversities referred as to their centre, was the foundation of true Christian toleration."

About the same time that the king's views were received thus favorably by the English prelates, they were making similar progress at the Court of Rome. Through the instrumentality of the same able diplomatist who organized the Prussian Evangelical Church, and negotiated the establishment of the Jerusalem bishopric, a settlement of the question in dispute between the king and the Archbishop of Cologne was obtained from the Pope, which conceded the whole question of mixed marriages, superseded the Archbishop from the practical exercise of his functions, and, in fact, gave a complete triumph to the Prussian Crown. The king naturally claims this as a momentous victory to his favorite principle; and the late ceremonial at Cologne has been a celebration of this victory, as the completion of that magnificent structure is intended to be a monument of it. As in London his majesty exemplified that principle by going in state to St. Paul's in the morning, while he privately attended the Lutheran chapel in the afternoon, so at Cologne he went first to the Protestant service, and afterwards (to the lively joy of a crowded Roman Catholic congregation) assisted at high mass in the cathedral. Nor was this conduct dictated by temporal policy, or religious indifference; it sprang from convictions evidently most deep and sincere, and shared at the time, as the circumstances would fairly lead us to infer, by the Pope's representative and the whole Roman Catholic population of Cologne;—convictions which the king expressed in his feeling and eloquent speech, when he said that "this was the work of the brotherly feeling of Germans of all denominations, of all creeds;" when he declared his hope that the path under those gates might never be trodden by "disturbers of the peace of confessions;" and when he uttered his prayer that the great work might prove "a monument of the brotherly feeling between creeds who feel that they are one before their sole, their Divine Head." It is not a little remarkable that the conduct and the language of the king in his intercourse with the Church of England, and the manner in which his advances were received by our bishops, should have been so closely paralleled by the events at Cologne, where the Roman Catholic Church was the religious body concerned.

From the same.

THE BISHOP OF LONDON'S CHARGE.

The Charge delivered by the Bishop of London at his present Visitation has been expected in the present position of the affairs of the Church with considerable interest. The position which that prelate occupies in the Church, his well-known ability, and the peculiar line of State, and also, if we may be allowed the phrase, of Church politics, which has been adopted by him, have conspired to invest any authoritative expression of his opinion respecting the present state of the Church with a very great degree of importance. Of indefatigable zeal, honest of purpose, and one who has been placed in a leading position in affairs ecclesiastical, the Bishop of London has, nevertheless, been invariably fated not to lead, but to follow,—not to assert or spread abroad any principles of his own, but himself to borrow a faint tinge from the coloring which others have imparted to the aspect of affairs. Other men, far less bold, less ardent, and less active than himself, have, by the mere force of an active and living principle, changed the very manners of the age, the very current, the tone, and the principles of society itself. To that change, as well as to others, and less striking ones, which have from time to time manifested themselves, the Bishop of London has, in a most remarkable manner, endeavored to adapt even the very institutions which should save us from their fluctuating effects.

Cold, calculating, hard hearted and un-Christian utilitarianism was, not so many years ago, the general order of the day—(we wish, by the way, that our rulers would begin to open their eyes to the fact, that this sort of thing is by no means so generally popular at present;)—the New Poor Law was the offspring of that miserable spirit; and in the Bishop of London, we lament to say, it found no idle, no insufficient, and no very scrupulous, supporter. In that law he bore witness to the spirit of that unhappy time. Next came the cry against the Church, or rather against the establishment; and on establishment principles, and those alone—the principles, as they were, of the day—the Bishop of London met that cry; the Ecclesiastical Commission was the result. It was a testimony to the spirit of the age. By the tone of his present Charge, therefore, the Bishop of London may be expected to furnish pretty accurate evidence of the current principles and feelings of society at present with reference to the Church, her doctrine, and practice. His Charge, partaking as it does, both of the nature of a designed and authoritative declaration, and also of an unconscious testimony, is, as we have said, peculiarly important.

His lordship has not yet published any authoritative version of his Charge, and we are consequently obliged to trust to the skeleton report of it which was taken down at the time of the delivery. It is impossible, therefore, to give any accurate statement of the Bishop's words; though we believe the report to give the substance of what was said. The bishop, then, according to that report, dwelt successively on the topic of the constitution, the doctrines, and the discipline of the Church. Under the first of these heads, he dwelt strongly on the original authority imparted to the Church and handed down by her, according to her early and primitive constitution, to the present holders of it. On the second point he spoke cautiously of lax interpretation of the Articles, and strongly against certain doctrinal errors which have been much protested against by the writers of the "Oxford Tracts." And, on the third head, the bishop, after expressing his opinion that, of late years, there has crept into the Church "much laxity, for the removal of which we are indebted to those pious and learned men who have recommended a stricter discipline, but who, in some cases, had gone beyond the line in attaching importance to things of themselves non-essential;" and, after declaring that "those persons were much to be condemned who overlooked the good that had been effected by these divines, while they regarded exclusively the evil,"—proceeded to enjoin the observance of the Rubric with a degree of strictness, which, if his lordship be rightly represented, has, since the days of Laud, never been attained or attempted.

Things have long tended this way; and though we by no means regard a general return to the spirit of the period which we have mentioned as at all to be desired, yet, so far as this particular strictness is concerned, we must say that the more it has anywhere been attained, there, most indisputably, has the Christian Spirit, the holy teaching, and the powerful agency of the Church—an agency which guides, which controls, which changes—been exhibited both in greater strength, in more successful efforts, and in more unsullied purity. This has been proved in practice—in practice created, prompted, and directed by individual piety and single-handed zeal; that private effort, and that unassisted strength, have now been recognized and sanctioned by Episcopal authority, and not by Episcopal authority only, but by the authority of a bishop who sanctions only what is established. We hail this Charge as an omen that the bishop is beginning to find out that Poor Law Commissions and Church Commissions have had their day.

From the Oxford University Herald.

ARCHDEACON WILBERFORCE'S ADDRESS TO THE LAITY.

The Venerable Robert Wilberforce, Archdeacon of the East Riding of Yorkshire, has addressed a letter to the gentry, yeomen, and farmers of the district over which his ecclesiastical authority extends, on the condition of the servants, and poorer classes generally, within his archdeaconry. The Archdeacon is anxious that they should enjoy the benefit of sound religious instruction, the only means of preventing insubordination and discontent. Alluding to the condition of these persons, Archdeacon Wilberforce remarks—

"What a lamentable state of things is this. Look upon your fields, and you see a sight which is every season more attractive. The soil which fifty years ago could support little besides its immediate occupants—the barren sheep-walk, which neither augmented the landowner's wealth nor repaid the efforts of the enterprising cultivator—is now loaded with rich crops, and supplies the deficiences of other markets. And is man the only thing which is to be degenerate? Are you, brother Christians, to go back as your seed and your store advances? As God's blessings increase upon you every year, can you be contented to be surrounded by fellow-creatures by whom his mercies are continually less regarded? My brethren, I would not be a prophet of evil to those to whom I am bound by duty as well as by affection, but I cannot suppress the fear, that if we profit by the blessings of civil life, without caring for those on whose labor it is dependant, we shall bring upon ourselves the doom of him who forgot that he was 'his brother's keeper,' and that the lawlessness and misery, the hatred and violence, which made the whole world intolerable to God and man, will become more and more the curse of our country.

To the changes which have sprung up in the rural districts, removing the men from the control of their masters, and subjecting them to evil examples and advice, combined with the general want of religious instruction which prevails, the Archdeacon attributes the evils he laments.

"I sometimes hear it said," he remarks, "that there has been much talk about education during the last fifty years, and that never have crimes increased so rapidly. Therefore people think that increased instruction has injured men's manners. That there is more reading and writing than formerly I admit, and more talk about education; but I greatly doubt whether, considering all the opportunities we possess, there ever was a time in which were to be found more persons, in the true sense of the word, *uneducated* than at present. To educate means, in truth, to draw forth a man's good qualities, to build him up an useful member of the social body, to render him serviceable here, and happy hereafter: is this done better than in past times? I fear not. My complaint is, that your crops are better educated than formerly, but not your fellow Christians. Your soil is kept clean, that nothing vile may grow in it; but how many of your fellow-creatures have to be plucked out and cast forth as weeds fit only for the burning? Now, are reading and writing any cure for this? They are useful it may be, in their way. Without them the eyes of a man's mind are seldom opened; but can they change the heart? Do they insure that improvement in men's dispositions, without which the cleverest persons are often the most mischievous? A blind man may be as honest and praiseworthy as a man who can see; and why should we suppose, therefore, that mere instruction in letters—the mere clearing of the intellectual vision—will render a man honest, sober, and obedient, whom it does not find such? Yet unless these virtues flourish, there is no true and successful education. Nothing else deserves the name; and these virtues are greatly furthered by those fixed habits of serving God and honoring man which prevailed among our fathers. Servants lived formerly not only under the roofs of their masters, but to a considerable degree in their presence. They were less numerous, and more easily restrained. Perhaps they laid claim to less liberty; but it is certain they had less of that license which is not more an injury to their masters than to themselves; and on the Lord's day, when their daily work was intermitted, neither law nor custom permitted them to be absent from Church and God's worship; so that if they took little pleasure in this privilege, yet they were not allowed to forget altogether that they were immortal beings. Now all this was a real education. It was the planting of good habits in the soil of their minds. And if this has been less done than formerly, while the number of servants has greatly increased—if there has been less restraint with more temptation—less family discipline with more public distraction—we have reason enough for the decay of men's manners in the diminution of this kind of instruction, and may assume that the want of true education is the ruin of our land."

The Venerable Archdeacon recommends to the support of the gentry of his archdeaconry the Diocesan Board of Education, the exertions of which, he contends, have greatly tended to the benefit of that class from which farm-servants are drawn. "It is," says Archdeacon Wilberforce, "the fulcrum which must move the whole community. If you will contribute your superfluous wealth, and, what I still more value, a certain measure of your personal exertions—if you will seek to carry out those principles which the Church and the law alike reqnire of you, the effort, I am bold to predict, will be felt throughout the body of our social state. And to yourselves how blessed would be the recompense—increased affection—confidence among all classes—a revival of the ancient English heartiness of character—unity of action—security—peace. All these would be happy consequences. As a minister of Christ, therefore, bound to pray and watch for the welfare of all, as specially bound both by public office and hereditary affection to this soil and those who inhabit it, I make it my humble but earnest request that you would provide for your own welfare by remembering the welfare of your brethren."

In the East Riding of Yorkshire the means of education are singularly deficient. The Archdeacon's appeal has already induced many to exert themselves on behalf of those who are unable to procure for themselves the advantages of religious as well as secular instruction.

From the London Times.

EDUCATION.

When Sir W. Scott was asked his opinion of the Edgeworthian system of education, (which has been so much the subject of the encomiums of the Secretary and representative of the Committee of Council,) as that system was set forth in a little book of Miss Edgeworth's called *Harry and Lucy*, he said that it might be all very fine; but he conceived that "your ordinary Harry" would be much better employed at his Syntax, and "your common-place Lucy" at her needle, than in learning the "constructive method" of building bridges and the like, at which any builder or carpenter could beat them, and in cutting their fingers in the operation. We have always thought that there was a good deal of practical sense in this expression of opinion. We must profess ourselves strongly inclined to what Dr. Kay Shuttleworth calls the "analytical system" of education, notwithstanding the enlightened views and arguments of Mr. Milner Gibson, Mr. Joseph Hume, the late Dr. Edgeworth, and the Committee of her majesty's Council. We are convinced that no one ever learned to see on an investigation of the theory of optics, or to shoot with the long bow by a philosophical application of the equation to the parabola. The practice comes first, and then the application of the theory. Is any person to be found so enslaved to his own conceits, as to believe that the rudiments of any art or science whatsoever can be learned, by any possibility, without taking any thing for granted? Did the Committee of Council never hear of axioms and postulates? No child is worth much that must needs have it explained to him *how* it is that m—a—n spell "man."

Yet this sort of quackery is what is now gravely put forward and taught by the Committee of Council. Sir J. Graham admits that it has no pretence to the name of education; and if so, of course the duty of the State to educate is not in any way fulfilled by it. On this supposition, therefore, it is as superfluous as it is nonsensical.

But Mr. Milner Gibson and others conceive education really to consist in this style of exercitation. They are for exploding catechisms, and for constructing in their room refinements in spelling. They are all for letting things take their course. They are for supplying the art of reading and of spelling, of drawing and of singing, and, in short, of doing any thing else that is useful—nay, even of thinking; but they would *not* teach the art of turning all this to account—the art of *life*.

Now, herein are we at issue with them. Education is not simply a providing with useful acquirements, ornamental accomplishments, or even with intellectual attainments; the teacher *must* put forward a system on which these things are to be used; he must have a notion of his own about the *end* to which these things are to be directed; and he *must* guide and direct towards that end; if not, matters will tend to evil. You *cannot* stand neutral; things *must* either verge to evil, or be directed to good. Teach a child the alphabet on the "constructive method"—teach him the *art* of reading—teach him the principles of the physical sciences, and the principles of mechanics—even teach him mathematics and other matters simply intellectual, and which require deep thought—and what will be the result? The omission of moral teaching, the effect of *not* teaching him to *use* all this, will be—that this intellectual armory will of itself teach him a method of using it; his character will be formed, and that unchangeably, by this intellectual training. If he is not a pretty CALCULATING *rascal*, it's a pity.

In short, your "neutral" system of education is, to speak plainly, one of practical infidelity. If people will not believe this, let them explain the jargon about "mother earth," and "converse with Nature," and so forth, which somehow always creeps into the system. We must say it looks shrewdly suspicious.

And now people will naturally ask, what is the meaning of all this nonsense that is going on at Exeter Hall and elsewhere? What is intended and meant by all this fuss and palaver about the uniform teaching of pauper children, and that by government commissioners? Is it that the Committee of Council are going to set up as *the* teachers of the people? or are they going simply to keep a school for promoting bad theories of spelling, and inculcating preposterous unrealities? Are they propounding a system of education of their own? or only supplying a commentary on education in the hands of others? Which of the two? If the former, both their claim and their system are suspicious; if the latter, their proceedings are simply ridiculous. In the one case it is irreligious, in the other absurd.

From the Englishman's Magazine.

DECREASE OF DISSENT.

In our last number we alluded to the decline of the Wesleyan schism, admitted by the Wesleyan organ itself. And though this fact has hitherto been withheld, and various manœuvres resorted to for the purpose of making ignorant persons believe the sect was flourishing, we have long been convinced that Wesleyanism was decreasing, and that sooner or later the fact must be confessed by the disciples of John Wesley themselves. Both the tone and conduct of the Methodists have for some time past shown that they were fully conscious of their precarious condition.* For several years, each report of the proceedings of the conference has exceeded the other in bitterness and in foul calumny against the Church; while they have resorted to expedients to retain their hold upon an infatuated populace, which are sadly indicative of being the last efforts to support a cause rapidly becoming desperate. Of these we shall only mention one, which, as it is among the latest and most disgusting, so does it afford positive proof of the decrease of Wesleyanism. A large printed sheet lies before us, headed the "*Songs of Sion*," illustrated by wood-engravings of the most irreverent and indecent kind. This paper, our readers may know, is hawked about our towns and villages; and in many places one cannot stir abroad without having every better feeling shocked by the discordant blasphemy of these Songs of Sion. Among them is the following, headed "Methodist," and which is, no doubt, the effusion of some imaginative local preacher in that sect. The rhyme, reason, and spelling of the "song," will preclude the necessity of our saying any thing respecting the taste and scholarship of the writer. Indeed, with these we are not concerned. Our object—the only excuse to be offered for shocking our readers with the extract—is to show the profane expedients to which the Methodists are resorting to uphold their tottering schism. It is nothing less than a beating up for recruits to fill their deserted ranks; and "the recruiting party," composed chiefly of male cripples and women, is generally sent forth dressed up as mendicants, doubtless for the purpose of creating greater sympathy in their favor.

"METHODIST.

"The Saviour's name I'll gladly sing,
He is my Saviour and my king,
Where'er I go his name I'll bless,
Aud shout amongst the Methodists.

T' th' Devil's camp I'll bid adieu,
And Zion's peaceful ways pursue.
Ye sons of men *come turn and list*,
And fight like valiant Methodists.

It is religion makes the man,
The world may try to prove it vain,
But I would give the world for this,
To be in heart a Methodist.

A Methodist it is my name,
I hope to live and die the same,
O may I always *rest on this*,
And be a faithful Methodist.

They preach and pray and sing their best,
They labor hard for endless rest,
I hope the Lord will them *increase*,
And turn the world to Methodists.

A better Church cannot be found,
Their doctrine is so pure and sound,
One reason I will give for this,
The Devil hates the Methodists.

When that happy day shall come,
When all the Christians are brought home,
We'll shout with high enraptured bliss
Amongst the *blood-washed* Methodists."

So much for the state of Methodism. The diminution of other dissenting bodies is still more certain, and has been admitted long ago by the organs of the various denominations. Even ten years since there were admissions made by the Eclectic, Presbyterian, and Congregational Magazines, which it may be well to bring before our readers, since the evidence afforded then applies with tenfold greater force now.

In 1832 the meeting-houses of the Presbyterians, whose sect, fostered by the congenial spirit of the Great Rebellion, seemed preparing to swallow up the innumerable schisms to which the heat of that dreadful time gave a monstrous existence, were diminished to the number of 258, of which 235 were filled by Socinian heretics. Between the Independents themselves the bond of union was not stronger; for, as the *Eclectic Review*, the organ of that schism, some time before (1831) observed: "Our *dissent* is itself fraught with *dissent*, and breaks and breaks again into distinct masses, as often as any excitement, local or general, puts the body in motion. . . . . Of this spurious congregationalism, this ultra-independency, it may be truly said, that it wholly wants a principle of adhesiveness,—that its tendency is almost to infinite divisibility." True it is, that at this time a great effort was made to make people believe that dissent was on the increase from the increased number of meeting-houses. But "this rashness in building," the Eclectic—foreseeing it to be a hastening on of a downfall, of which it was the sure forerunner—justly condemns, and laughs at "the multiplication of societies by division, the propagation of dissenterism by slips, the raising of congregations by architectural forcing-glasses, called chapels [meeting-houses]."

The hollowness of the voluntary principle was at this time also beginning to be felt. "It is not to be concealed," says the same periodical, (Feb. 1832, p. 144), "that the voluntary funds for supporting the dissenting ministry have been seriously diminished by the impoverishment of the people, and that hundreds of pious and deserving ministers are struggling against the hardships of extreme poverty."

That dissent had lost its hold upon the middle classes was also then acknowledged, as well as the deficiency of learned or accomplished members. "The dissenting interest *has lost ground in the higher and middle ranks.* It has not that hold on the *affections*, without which in vain the system appeals to the understanding. It is not producing many learned or eminent men, whose exertion might exert a commanding influence. Rarely are young men of liberal education and good family found to enter the dissenting ministry—a sure sign that the office itself is divested of its proper dignity and legitimate attraction. No circumstance, perhaps, has had greater effect in alienating the most promising of our youth from the worship and institution of their forefathers, than the difficulty of finding intelligent and well-bred associates within the contracted circle. Any cause that does not succeed in attaching to it the majority of the pious and intelligent among the rising generation *must be in imminent danger of rapid decline.*"—*Eclectic Review.*

The inferiority and inefficiency of dissenting teachers was also admitted. "One of the great causes of that *disrepute into which the dissenters have fallen* has arisen from the insufficient character of their ministry. Besides a host of adventurers, who are continually said to be setting up for themselves wherever they can gain followers, many have been raised to the pulpit in their churches [meeting-houses] who ever received any education beyond that of a common laborer or mechanic. The main cause of the *deterioration* now so apparent may be traced partly to the improper selection of young men for students, and partly to their mismanagement at the academy."—*Eclec. Review*; see also *Baptist Mag.* 1827.

Such, then, is the testimony of dissent against itself some years ago, and which, as we have said, may be used with much greater force now. For while all the evils here deplored as destructive of dissent—though, in truth, they are only its natural results—have been almost indefinitely aggravated, an opposing power has been raised in the increased energy of Churchmen, and the consequent spread of Church-principles, which, while it would have been terrible to dissent in its most palmy days, has in its present confessedly feeble state all but annihilated it—so far as real vitality and the energy of a system are concerned. It does, indeed, now want *the principle of adhesiveness*, as the constant appearance of offshoots from roots themselves originally propagated by layers, abundantly shows. Has, again, dissent increased its hold upon the middle and higher classes? It is notorious that there is scarcely a wealthy or really learned member left among them. At least, they are rapidly seceding.* This, of course, makes sad work with the voluntary principle; for not only is dissent deprived thereby of its golden weapons, but they have been employed against them by their former deluded brethren. As to the state of learning among the dissenting teachers, it is unnecessary to speak. The recent exposure of Dr. Vaughan, the Independent orator of Kensington, in a late number of the *British Magazine*, is sufficient evidence that accurate scholarship is far from being an indispensable qualification to the mock ordination of a dissenting teacher. While such, however, has been the downward course of dissent, let us see what the Church in England, the lawful antagonist of dissent, has been doing during the same period. After reading the following passage from Dr. Pusey's last inimitable Letter to the Archbishop of Canterbury, our readers will probably think with us that the Church has only to carry out, as it is now doing, its holy principles, and dissent will not only decrease, but become extinct among us:—

"A great change has come over our people; it is recognized on all hands that the Church is stronger . . . . Devotion, charity, self-denial—the three great classes of duties as our LORD enjoins them—are increasing; our churches are better attended; our communions more frequent; our communicants increased and more devout; daily service is creeping even into our villages; whereas the service seemed long, some are now looking back with yearning for the fuller services of the ancient Church; the hours by which she kept the LORD in her eye are being restored; the weekly commemoration of HIS Passion is finding its way among the sons and daughters of even our rich and great; and with fasting, simple habits, and more self-denying ways, and charity, are being restored; Lent and the season of the Passion are more realized; the mysteriousness of our Christian life, as having 'by baptism put on CHRIST,' is more felt; our future account more apprehended, and brought to bear upon daily life; the bearing of the cross more taught, and in some degree practised; repentance and humiliation deepened; obedience and submission more recognized and rendered; designs to GOD'S glory and man's good commenced on a more self denying scale; the education of the poor, and the building of churches, carried on with more individual exertion and sacrifice, even while the efforts and means of societies are enlarged; nobler plans, like that of some years past, for the metropolitan churches, the extension of education, our colonial bishoprics, devised and in part executed, and some of them giving birth to kindred efforts; the privileges bestowed upon us in our Church more carried into life; those without, wherever she is planted—in this country, in the United States, and even in Scotland, recognizing her more and more as a Church, and coming over to her, not for her respectability in the sight of man, but as the building, the ordinance, the body of CHRIST; even foreign Churches—long unknown or estranged from, or even now persecuting us—are yet at least beginning to suspect that we are a Church, and to have a respect for us, and sympathize with us; and within ourselves there is, we should trust, on the whole, not self complacency at our progress, which would mar all, but rather an increasing humiliation . . . . Our very distractions are a proof of zeal, though we have not as yet the love which would enable us to understand each other, and prejudice seems sometimes to deprive us of the very wish to do so; yet it is in many a zeal for GOD's honor, which will in the end be directed aright, even though for the time it is ignorantly opposing the truth, whose features have not been enough disclosed for them to recognize; there is a longing after unity, and prayer for it, to which, we must hope, it will at length be given."—*Letter*, pp. 105-107.

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* It is worthy of remark, that out of the eighteen millions in Great Britain, there is only about half a million of Methodists.

* An eminent second-hand bookseller told us the other day, that many of the leading dissenters are daily purchasing Prayer Books from him, for which the demand is so great that he can scarcely supply them.

No wonder that one of the last numbers of the *Nonconformist* should confess "that dissent is beginning to stagger and reel like a drunken man;" that its "position is now become too critical for trifling;" and that mighty schemes are in operation "for the overthrow and suppression of dissent."

COMMUNICATIONS.

For the Churchman.

CHURCH CEMETERY.

It will doubtless gratify your readers to learn that Trinity Church, which has done so much for the spiritual welfare of the city and state, has lately provided ground for a rural cemetery, an object which has long been contemplated and desired. The place selected for the purpose is situated on this island, a short distance beyond Manhattanville, bounded by the North river on the west, and by the Tenth Avenue and 153d and 155th streets on the other sides. The ground can be approached with the greatest certainty as to time, at all seasons of the year, either by land or water. It contains about twenty-four acres of land of the best quality for the purpose, of a warm, sandy or loamy soil, free from clay and rock, having a high bank of sandy soil adjoining the river. The dimensions of the cemetery are amply sufficient for all the purposes contemplated by the Vestry—the large, fast increasing and extending population for which its use is designed, will more and more require a large cemetery, where those who prefer it can buy and build vaults; or where burials in graves may be had when that mode is preferred, and where the remains of the dead once deposited can remain free from apprehension of disturbance from without or within, either to provide room for new interments or otherwise.

The presest expense of interment in the city grounds heretofore used for the purpose, is felt to be an inconvenience in many cases by the poor, at a time too when it can be least afforded; it is expected that the expense will be so reduced in the new cemetery as no longer to be inconvenient to any. The Church, in providing a suitable place for the burial of the dead, to be under its own control, has performed a duty which will be duly appreciated. As a place procured and set apart for that purpose by the Church, a feeling of sacrednes and security will be attached to it. Although viewed merely as "the House of the Dead," those who believe in the immortality of the soul and the resurrection of the body, as brought to light in the Gospel, are also privileged to view it as "the House of the Living," where they rest in peace, and consequently feel a care and concern about it, attach a sacredness to it, and wish to feel an assurance that this "long home of man," (tenanted by bodies called while here temples of the Holy Ghost, and required by voice and suitable postures to serve their Maker,) should not be rudely visited or disturbed, and that when the solemn words of our beautiful Burial Service shall be pronounced, "Earth to earth, ashes to ashes, dust to dust," they should remain united until they shall be severed by the last trump. The new cemetery may be considered a permanent one, and as appropriated for that purpose forever, and the titles of such as purchase lots therein safe and secure.

The land is beautifully situated, having a gradual descent to the Hudson river, and will make a truly picturesque rural cemetery: the road to it is good at all seasons of the year; it can be approached by steamboat at the expense of about one shilling, at a landing or dock about being built at the foot of 155th street, which is to be graded. The land can all be used for graves or vaults, as preferred; there are several beautifully elevated hills and mounds which it is proposod to appropriate specially for vaults; about one half of the premises (that nearest the river) is most beautifully wooded. The views upon the river in all directions are grand and interesting, having the bold and majestic Palisades of the opposite shore in full view—the interior views are also impressive and picturesque.

We understand plans are preparing for dividing a portion of the grounds into lots either for vaults or private family burial places in graves, and that it is intended with as little delay as possible to erect stone fences, and a keeper's lodge and chapel.

The grounds will probably be ready for use early in the spring, and every care taken to preserve and improve the appearance of the grounds, and embellish them with suitable trees, walks and avenues. Many of our families will be thus soon enabled to procure proper places of burial near the city, and the great desideratum of a moderate price for interments will accommodate many, to whom the expense of interring the remains of their relations and friends in the city, or removing them to their former residences in other states, may be inconvenient.

A. B.

For the Churchman.

Mr. Editor,—My venerable brother, "An Old Churchman," would appear by his communication in your last to be entitled to commiseration for having outlived either his sight, or his logical faculties. For could he read the rubric on which he comments, and draw from it its legitimate meaning, I see not how he could have blundered on the conclusions which he has gazetted. The rubric orders that "if there be any more Sundays" than twenty-five "before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply *so many* as are here wanting;" and further provides that the service for the 25th Sunday after Trinity "shall always be used upon the Sunday next before Advent." The Church therefore supposes that there may be occasion for more than one ("*so many*") of the Epiphany services. But there are never more than twenty-seven Sundays after Trinity. If, therefore, the service for the 25th is supposed to be used on two Sundays, there never can be occasion for more than one of those after the Epiphany. Ergo—What? Why ergo, either "An Old Churchman" could not or did not read the rubric right, or could not or did not direct his logic right.

My recollection—not of few years—"of our old clergy," leads me to a different conclusion from your correspondent's. It never suggested the possibility of such a conclusion as his until I saw it broached some few years ago.

ANOTHER OLD CHURCHMAN.

For the Churchman.

Mr. Editor,—When the hue-and-cry against the Oxford Tracts was at its full, it suited the purpose of the papers which contributed to swell it, to lay great stress on the fact that their publication was much relished by the papists, the papists lauded them, the papists advocated them in their pulpits, the papists sold them at their book stores, &c., &c. Therefore their advocates must be either papists or at least very papistically inclined.

Our Low Church brethren are probably not unaware of the old proverb about a good rule working both ways. There is now another call for the same logic. The *soi-disant* Church periodical, the London Christian Observer, is about being republished in this country. The dissenting interest is out in its favor *en-masse*. Dissenters laud it. Dissenters puff it. Dissenters recommend it. Dissenters patronize it. Now if the logic of the aforesaid papers, and their abettors, was sound, and they are blessed with the Christian grace of consistency, what must they think of Episcopalians who cry up the same work? Clearly, that they are untrue to the Church, and if not decidedly hostile to it, and desirous of building up dissent upon its ruins, at least under the influence of strong dissenting tendencies.

Will our Low Church brethren have aught to say of this working of their logic? Probably not. Probably they will find it convenient to preserve the same expressive silence in which they have thought it best to sit respectfully under the opprobrium some time since cast upon them by their dear brethren of other denominations, for their inconsistency in repudiating the Oxford Tracts, while they retain at least quiescent and constructive allegiance* to ecclesiastical formularies and other standards which clearly set forth the doctrines of the Apostolical Succession, Baptismal Regeneration, Priestly Absolution, and the Real Presence in the Eucharist; and which appoint Saints' Days, and sanction other alleged superstitions.

COME OUT.

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* A consciousness of this inconsistency was, perhaps, the ground of the introduction among anti-tractarians—we may add anti-canonists and anti-rubricists—of *lectures without prayers*—a poor imitation of the transcendental notion that lectures on the theological branch of science have no more need of prayers than those on any other branch.

THE CHURCHMAN.

SATURDAY, NOVEMBER 19, 1842.

TWENTY-SIXTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, *presented 12th May, 1842, with an Appendix, containing the Addresses at the Anniversary, and Extracts of Correspondence, together with a List of Auxiliary Societies, Life Directors, and Members.* New York: D. Fanshaw, 115 Nassau-street.

The receipts of the American Bible Society during the past year have been, according to the Treasurer's Report, $134,357 08. The sum paid to "Travelling Agents and Visiting Auxiliaries," is $15,226 95; which is within a fraction of an eighth of the whole amount received.

It is morally impossible that these travelling agents should discharge the duties assigned to them without propagating their peculiar views or those of the denominations to which they respectively belong; and we, therefore, deem ourselves justified in saying, that nearly an eighth of the total receipts of the Society have been expended in violation of the professed principle of the Society, which is to circulate the Holy Scriptures without note or comment.

The Society, it appears, has felt no hesitation in committing itself to Nestorianism; for among the persons present at its anniversary was the Nestorian Bishop, Yohannan, whom the President of the Society, holding in his hand a splendidly bound quarto Bible, addressed in the following terms:

"Rev. Sir,—In the name and behalf of the American Bible Society, I present you a copy of the English translation of the Holy Scriptures. Accept it, Sir, as a testimony of our high respect for your character, and of our confidence in your zeal to promulgate the great truths which this precious volume reveals. May you long continue a blessing and an ornament to the Christian Church, and finally receive from her glorious Head the benediction, "Well done, good and faithful servant, enter thou into the joy of thy LORD."

"On the first leaf was beautifully written the following:

"A COPY
OF THE HOLY BIBLE,
PRESENTED BY THE
AMERICAN BIBLE SOCIETY
TO
MAR YOHANNAN,
BISHOP OF OOROOMIAH,
PERSIA.
1842."

The impracticableness of the principle on which the Society is professedly founded, has been manifested in its proceedings in regard to the Latin Vulgate. For a long time translations of the Vulgate were circulated by them in Roman Catholic countries. "As early as 1818, stereotype plates were prepared for a duodecimo Spanish Testament, translated by Padre Scio; and in 1825, other plates for an octavo Bible by the same translator were procured. This Bible at first contained the Apocryphal books, but they were excluded in 1828. * * * * Within a few years some of the friends of the Society have expressed a serious dissatisfaction that any versions should be circulated by this institution which were not of a Protestant character." The expression of this dissatisfaction led to the adoption by the Board of Managers of the following preamble and resolutions:

"While the Managers feel assured that the founders of the Society fully contemplated, in publishing ancient 'received versions,' to include those made from the Latin Vulgate, and while they believe good has resulted in the past from their circulation among the destitute, yet as a portion of their respected fellow-laborers are averse to the use of such versions, and as these versions in latter years seem little more acceptable to those for whom they were designed than those professedly Protestant," therefore

"Resolved, That henceforth the Society cease the printing of said versions, and that the general agent be instructed to dispose of the plates from which they were printed, as type material, when procuring new plates for Protestant versions."

In accordance with the above resolution, orders have been given to stereotype a Protestant version of the Testament in the Spanish language, on which the Board of Managers coolly remark:

"To many of those who speak the Spanish tongue, particularly the clergy, it will not, it is presumed, be an acceptable version. There are some, however, in South America and Mexico, to whom civil liberty has given a degree of mental independence, and who will search the word of God for themselves before they reject it, and live (as they have hitherto done) without copies of any kind."

The above resolution of the Board of Managers, and the undoubting confidence with which they speak of *the Protestant edition* of the Bible as "the word of GOD," remind us of a certain passage in the Fourth Session of the Council of Trent in regard to *the Vulgate edition*:

"If any one shall not receive these same books entire, with all their parts, as they are wont to be read in the Catholic Church, and in *the old Latin Vulgate edition*, for sacred and canonical, and shall knowingly and intentionally despise the traditions aforesaid; let him be anathema."

Whatever may be thought of erecting any one version of the Holy Scriptures into a standard, there is one thing in the above declaration of the Council of Trent which must command, we think, the deliberate approval of all professing Christians; and that is, that the Canonical Scriptures are to be received in all their parts whole and entire. For some parts of the Holy Scriptures, when separated from the whole, may be made productive of dangerous error. If an Antinomian, for instance, should edit the Bible, omitting the epistle of St. James and such other parts as teach justification by works; or if Unitarians (as they are called) should put forth an edition of the Bible, omitting all those passages which declare the divinity of our Blessed LORD, the results would be most disastrous. The suppression of truth may prove as injurious as the addition of positive falsehood. With this view, we confess we have read with amazement the following statement in the Manager's Report:

"From the correspondence of the Foreign Agent, it appears that the Rev. Mr. Schauffler is prosecuting the publication of the Hebrew-Spanish Old Testament at Vienna with good success. An edition of the Pentateuch in small form, intended mainly for Jewish schools, has already been completed, and copies presented to your Board. The Old Testament in large form it is expected will be finished in July of this year. The Agent writes, quite to the surprise of himself and others, as follows, (sending at the same time the recommendation referred to, which will be found in the Appendix.)

'The chief Rabbi at Constantinople has sent us a very warm recommendation of the work, which will be printed. This, of course, will disarm the Jews every where of the principal weapons of opposition. When we remember that less than four years ago the Rabbis at Constantinople raised such an outcry against the missionaries, and forbid their brethren even to enter the house of brother Schauffler, how can we look upon it otherwise than as a special interposition of God, that we are permitted to have the express approbation of the highest Jewish authority in the publication of the sacred Scriptures for the Jewish community? Shall we not view it as another indication of mercy towards the lost sheep of the house of Israel? and shall we not thereby be encouraged in our efforts to bring the lost sheep into the fold of the good Shepherd?'"

That our readers may be put in possession of the whole matter, we annex the recommendation of the Rabbi:

"*Recommendation of Rev. Mr. Schauffler's Hebrew-Spanish Translation, by the Chief Rabbi of Constantinople.*

(Translated from the Hebrew.)

Consider, my people, and act.

Approbation of the exalted Rabbi in the city of Constantinople to the twenty-four sacred books translated into Spanish, and printed in the city of Biene (Vienna) by the celebrated William Schauffler, an upright and pious man, well acquainted with the grammatical science of the language, and worthy of the support and confidence of every individual.

Ye men come and see how good and beautiful is the work the Mighty One has composed. His work is his ornament, the token of his power, the proclamation of his greatness, a flowing well, a fountain of wisdom. He has displayed the banner of his law, putting it into a pure intelligible language, informing each one of what he reads by what method the youth can direct his way in obscure paths. He offers pleasing tidings, serving to us not only as light but as honey and cream to our tongue, explaining the words of the King and of his law, emanating from justice; making understood the words of wisdom that all his works are faithful; showing us how to learn and to teach proper actions. Its contents are like fresh water to one who is exhausted; it does not weary, but gives strength to those who have none. With knowledge he speaks pure words that are clear to be understood, and so taught that the young and old may walk uprightly. Read and study according to the will of Him who dwelt in the bush. He has brought to light here every thing that was obscure, that each might come and open, and examine the truth in its length, and breadth, and height. Such a work has not before been among us, it is a benefit which our forefathers could not avail themselves of, it is now plain and strong like an oak. Every one will say, our eyes have beheld something new. The Lord gave him wisdom and placed in his mouth to say, 'thus speak to the house of Jacob, from a foreign nation;' the Lord shall recompense him, and his reward will be perfect. May the Lord consider it favorably. And now, my brethren, come and take hold of the good which is provided; search from the book of the Lord, and read it daily, that you may know how to walk in the desert and in the plain. There is none before this man versed in the grammatical structure of the language of the law which Moses has given—he well knows each portion of it. Whoever desires life should weigh his silver to purchase this book. Hear and obey this word, and the earth shall be filled with knowledge out of the fountain of salvation which rises for us in heaven. May the Lord grant you mercy manifold to children and children's children, to study the law and reward you bountifully. Whoever shall obey will be blessed by the Most High, and upon him happiness shall descend and peace shall be in his possession until Shilo appears, and the Redeemer comes to Zion. Amen.

Given on the first day of Thamuz, (the fourth Hebrew month, corresponding with June,) in the year 5590, from the creation of the world.

He who thus sends forth this message and his salutations, is

SAMUEL HIEMANN.

Thus it appears that the part of the Canonical Scriptures which is received by the Jews is separated from the whole, and circulated by the American Bible Society among the Jews, under the sanction and recommendation of one of their chief Rabbis. In plain words, the American Bible Society devotes itself to the propagation of Judaism! The Society which with such tender care retraced its steps and cancelled the plates of St. Jerome's version of the Old and New Testament, for fear of confirming Roman Catholics in their prejudices by accident, has deliberately engaged in the prosecution of a measure which is to confirm Jews in their infidelity by system! The Society which guards so scrupulously against disseminating one form of Christianity in preference to another, has no compunction in disseminating Judaism whole and unmixed! The Society which is independent of every branch of the Church of CHRIST, becomes auxiliary to a Jewish synagogue, and triumphs in the fact that its agents are acting under the sanction and authority of a Jewish Rabbi; and for the supply of schools where children are educated in the Jewish faith!

On reading the above statement and the recommendation of the Chief Rabbi of Constantinople, we turned to the Constitution of the Society to see if it contained no clause rendering imperative the circulation of the New Testament in connection with the Old. But there is nothing of the sort. The first article declares that "the sole object of the Society shall be to encourage a wider circulation of the Holy Scriptures without note or comment." This clause may mean the Christian Scriptures without the note or comment of the *present* Church; or it may mean the Jewish Scriptures without the note or comment of the Christian Church. The Board of Managers, therefore, in circulating the Holy Scriptures of the Jewish Church under the sanction and recommendation of their Chief Rabbis, without the explanations and interpretations of the Christian Church, and thus confirming the Jews in their delusive expectations of a Messiah yet to come, are acting within the constitutional provisions of the Society, and promoting its "sole object," which is "the wider circulation of the Holy Scriptures without note or comment."

We know not how this fact may strike others, but it seems to us to be a most appalling consideration, that money should be raised in a Christian country, by stirring appeals to Christian sympathies and for the purpose of disseminating Christianity, and then deliberately diverted from its purpose, and devoted to the decided and avowed enemies of the Christian faith, to be used in exactly the way which they desire. We put it to the consciences of men who are not lost to all sense of Christian obligation, whether they can uphold a system which thus deliberately suppresses and betrays the Christian faith, and boasts of direct subserviency to its determined and inveterate foes? Is it not monstrous, that men professing to be Christians should thus consent to stifle the voice of the Christian Church, to substract from the Holy Scriptures the words of our LORD himself, and the whole testimony of the Evangelists and Apostles, and then circulate the remainder under the authority of those who openly deny that JESUS is the CHRIST? And where is this to end? Are the Jews the only class of infidels to whose views and wishes the elastic measures of the Society are to be adapted? If the followers of Mr. Paine and Mr. Owen should take from the Holy Scriptures those parts which displeased them, and invoke the aid of the Society to give a wider circulation to the remainder, shall their prayer be refused? Or if the prudery of Mr. Noah Webster or the audacity of Mr. Thomas Jefferson should procure an edition of the Bible expurgated of all blemishes on the purity of the prophets and the morality of our Saviour, is the Society prepared to circulate the Holy Scriptures with such omissions? With the above precedent in favor of the Jews, we see not how the Society could refuse to oblige the Deists. Both cases would come within the provisions of its Constitution which requires it to circulate the Holy Scriptures without note or comment; and both might be covered by the specious plea of doing good to those who will receive some portions of the Canonical Scriptures, but refuse the rest. But are wholesale omissions of the Canonical Scriptures in favor of infidelity better than a few verbal deviations from the Society's Pedo-Baptist-Protestant standard in favor of Anabaptists and Romanists? So the Society has ruled. "Ye blind guides! which strain at a gnat and swallow a camel!"

We beg that we may not be understood as reflecting on the intentions of the Board of Managers. For the Christian character of the gentlemen who compose the Board, and for their purity and integrity of intention, we have due respect. We are concerned with the *actions* of the Board, and not with its *intentions*.

And we beg that this distinction may be borne in mind in connection with another remark which we are about to offer. Our reverend friend Dr. Eastburn cannot suspect us of questioning the excellence of his motives; but yet there is a part of his speech before the Society as given in the Appendix to the Report, the effect of which we fear is somewhat at variance with its intention. The part to which we refer is as follows:

"I think that we are called upon to love this Society for this, among other reasons, namely, that, by the very fact of its existence, it exhibits prominently before the eyes of the world that great Protestant principle, that the Holy Scriptures are the only divine rule of faith and practice. Whenever this and other kindred institutions go forth upon their work of distributing the Bible without note or comment, they seem plainly to say this: Here is a volume which divine Providence has put into your hands, containing all that men are required to believe, and all that they are required to do. Here is a book, comprising every thing that is binding upon a human conscience. Here is your all in all. And in these days, sir, when there are those to be found amongst us who seem disposed to lower the word of God from that place of supreme authority which it has occupied ever since the days of the blessed Reformation, it is highly important that institutions should exist in which this great principle is distinctly and unequivocally recognized. And allow me, sir, as an Episcopalian to say, that I feel an immeasurable debt of obligation to this Society, which holds up inscribed, as it were, upon its banners, that one among the Thirty-nine Articles of my own beloved church, which I always read with peculiar gratitude and pleasure, namely, that 'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.'"

Now to whom does Dr. Eastburn refer when he says that "in these days" and "amongst us" are to be found those who derogate from the supreme authority of the Word of GOD? Not to Romanists, for they have no fellowship with "the blessed Reformation;" not to the representatives of other religious bodies who were present, for the speech is quite too bland in its tone to be suspected of obtruding unwelcome truths on reluctant ears. Plainly it is to a portion of his brethren in the Church, not present on the occasion, of whom Dr. Eastburn says that they "seem disposed to lower the word of GOD from that place of supreme authority which it has occupied ever since the days of the blessed Reformation."

Now the imputation here conveyed we believe to be utterly unfounded. The clergy of our Church, so far as we have ever heard, unanimously assert that the Holy Scriptures are the supreme authority by which the Church must be governed; the limit beyond which the Church cannot go in requiring any thing "to be believed as an article of the* faith;" and the rule which she is bound never to contravene in whatever laws or regulations she may impose.

True, there are those among us who do not believe the Scriptures to be sufficient in such a sense as to supersede the necessity of the Church and the Sacraments. The kind of sufficiency which these persons ascribe to the Scriptures is such as is consistent with the nature of a statute or written revelation, and not such as to exclude the necessity of some agency, divine or human, in carrying out their provisions. Such agency there must be; for otherwise the Scriptures could never be understood or read, explained or enforced; and they who affirm the necessity of the Church and sacraments in order to preach and apply the faith contained in the Scriptures, are no more chargeable with derogating from their supreme authority, than they who affirm the necessity of eyes and ears in order to read and hear the Scriptures.

We confess ourselves to be of the number of those who do not believe that the Bible as disseminated by the American Bible Society and other kindred institutions is all that is necessary to salvation; nor do we feel any "immeasurable debt of obligation," nor any obligation at all to that Society or any other for perpetuating so awful a delusion. We do not believe that the Bible, without and apart from the Church and Sacraments, as it is often permitted by Divine Providence to fall into the hands of men, ought to be accounted their "all in all." We believe that it is the Bible only as it exists *in the Church*, and is administered by the Church, that contains all things necessary to salvation. The former principle, which assumes the sufficiency of the Bible without the Church and the Sacraments, is (in our opinion) properly that which "is distinctly and unequivocally recognized" by the American Bible Society and its kindred institutions; and while we have no wish to conceal our opposition to this principle, we are by no means willing to admit that such opposition involves any derogation from the supreme authority of the word of GOD.

Our aim in these remarks has been simply to vindicate our Church, (as well in other countries as our own), from the very serious charge of nourishing in her bosom a class of men who are disposed "to lower the Word of GOD from that place of supreme authority which it has occupied ever since the days of the blessed Reformation." Such charges, however current among those who have long acted on the abominable maxim *Calumniare, aliquid adhærebit*, are of too grave a nature to be quietly taken for granted, and repeated by one whose language deserves so high respect and consideration as Dr. Eastburn's. We wish it, however, to be distinctly understood, that in making these remarks, we do not ascribe to Dr. Eastburn any such view of the sufficiency of the Scriptures as is inconsistent with the maintenance of the necessity of the Church and the sacraments; but assuming that he holds both those points in the same consistency and proportion in which they are exhibited in our Liturgy and Articles, we regret that he did not aim, on the occasion referred to, to disabuse the minds of his dissenting brethren of the injurious impressions which too many of them have imbibed; and impress them with the belief that our Church is united in all fundamental points, and especially in an unflinching determination to uphold the supreme authority of the HOLY SCRIPTURES.

BAPTIST BIBLE SOCIETY.—By way of appendix to the above, we subjoin a few extracts from the Report of "The American and Foreign Bible Society," (i. e. the Baptist Society); which are altogether too shocking for comment. How is it that ministers of our Church can unite in Associations composed in part of men who brand them as heretics, and as upholding "a refuge of lies?"

"Look, over *two hundred millions* of Pædobaptized Europe *dead* in trespasses and in sins, and the majority buried in an idolatry of the grossest kind! Say, who hath slain all these? surely he who hath opened the door of the church to unbelievers, and he who is in any way accessory to the evil is also guilty of the soul-murder. Let us not be deceived, GOD is not mocked. Whatsoever a man soweth, *that* shall he also reap. This heresy in southern Europe is eminently Antichrist's instrument of eternal death. Let my name stand with those who conceive the notion that GOD's Word should in translation be purely GOD's Word still, that the Divine idea declared in inspiration should in translation be in its full force as *clearly* declared. '*Adding* to' and 'taking from' is destroying its *inspiration*, and he who does it knowingly, identifies himself with those whom the Apostle Paul anathematizes with a double curse for preaching another gospel. The 'BIBLE!' Heaven has given it the sinner, to bring him home to GOD. It should be pure to enlighten his eyes. It should be clean to convert his soul."

"The Greek population in Eastern Europe and Western Asia, is about three millions. For this people there are in different parts, and in all, about 16 missionaries of all denominations employed, including printers and school teachers. I have carefully observed their labors for years, and cannot believe that their instrumentality will effect the salvation of this poor benighted people. The difficulty is not *merely* that they '*sprinkle*;' for in this respect they could do as Dr. Robertson in the case of his own children has done, '*immerse*,' and with the *true immersion* too. But their sentiments as those who practise infant sprinkling, do not allow them to heal the wound that Antichrist with this weapon has made. This must be done, or the people will slumber on in eternal death. This '*making christians*' of unconverted people, is the strong hold of Satan in Europe, and any system of labor that countenances or recognises the heresy, tends only to strengthen and perpetuate it. I care not how pious in other respects these men may be, the more pious the more mischievous. The poison *hid* is the poison *found*."

"I HOLD THAT NO TITLE WILL EVER BE ALLOWED TO STAND IN THE TRIBUNALS OF THIS STATE, FOUNDED UPON AVOWED INFIDELITY; NO RIGHT TO PROPERTY CAN BE CREATED OR EMPLOYED TO ASSAIL OR SUBVERT THE CHRISTIAN FAITH."

"THE GREAT PRINCIPLES OF THE ENGLISH EQUITY COURTS ARE IN FORCE IN THIS STATE, AND MUST BE MY GUIDES."

"I DISCARD THE FACTIOUS DOCTRINE THAT THE MAJORITY FOR THE TIME BEING IS TO GOVERN. I HOLD THAT I AM BOUND TO INTERFERE UPON THE COMPLAINT OF A SINGLE WORSHIPPER IN THE CHURCH AGAINST A THOUSAND OTHERS."

When blasphemy, open and avowed blasphemy against Christianity is to be supported through the agency of a court of justice, then I hold that no deed however solemn can avail—no multitude however great can sanction the consignment of property to this deadly use.

We have received the very able decision of the Vice Chancellor of this state in the case respecting the German Reformed Church in Forsyth-street. This Church, it appears, had an independent existence prior to the year 1763, at which time it allied itself to the Dutch Reformed Church then established in this city. The congregation now in possession have separated from the Dutch Church; and the suit is brought by persons claiming to be the lawful trustees, against the trustees *de facto*, with a view to recover the temporalities and to procure an injunction against allowing the pulpit to be used by any minister not in connection with the Reformed Dutch Church.

It appeared, from the best evidence that could be brought, that the church was originally designed for the maintenance and propagation of the Reformed doctrine of Heidelberg and Switzerland; and on the ground of discrepancy between those standards and those of the Reformed Dutch, and the greater latitude allowed by the former, and the consequent want of proof that in dissenting from the Dutch Church, the present actual trustees of the Church in Forsyth-street are violating the original intention of its founders, the prayer of the suitors was refused.

In pointing out the differences between the Swiss and Dutch Churches, the Vice Chancellor has ventured on a thorny path, which few professed theologians could tread with impunity. We commend his remarks to the attention of inquisitive readers.

The great importance, however, of the Vice Chancellor's opinion consists in its maintenance of the principles expressed at the head of the present article. It assumes that Christianity is in this country, as in England, the law of the land; it affirms that the principles of the English Equity Courts are in force in this state; that all rights to property designed for the extirpation of Christianity are null and void *ab initio*; and that no property appropriated to sacred uses within the limits of the law of the land, can be legally diverted by a majority, however great, of the actual proprietors, from the original designation of the donor. We are not aware that any American jurist has ever before brought out these great and sacred principles with so much distinctness and force; and we rejoice in the fact that men of Mr. Murray Hoffman's eminent attainments and high official station, are able as well as willing to oppose the degeneracy of public opinion, and to maintain our popular institutions on such foundations as shall ensure their permanent stability and success.

Having stated that under a bill like the present, the question of a deviation from the tenets of founders may be entered upon, Mr. Hoffman proceeds:

"In this inquiry I shall first seek to ascertain what principles of law have been settled to guide me in my judgment, and then apply them to the facts.

"The Equity tribunals of England have often passed upon these questions. Their doctrines may be substantially stated thus. They disclaim all power to canvass or determine the scriptural truth of any tenet, held by individuals or congregations. They have steadily adhered to the principle that they can only inquire into the tenets promulgated in a Church, in connection with a right to property, or a trust to be administered. The limit of the inquiry is this: Was there an appropriation of property for the support of a church in which certain religious doctrines should be taught; or a trust created for the promulgation of such doctrines? If these objects are not contrary to the law of the land, then the next inquiry is, has there been an attempt to withhold the property from the uses to which it was dedicated, or to apply it to others of a repugnant character; and hence sometimes to inquire whether those who participate in the avails of the property, adhere to the doctrines it was given to sustain.

"I shall advert to some of the leading cases upon this important subject. Lord Eldon, in *The Attorney General* v. *Pearson*, (3 Merivale, 409,) says:—'It is clearly settled, that if a fund, real or personal, be given in such a way that the purpose be clearly expressed to be that of maintaining a Society of Protestant Dissenters, promoting no doctrines contrary to law, it is then the duty of this court to carry such a trust as this into execution, and to administer it according to the intent of the founders.'"

We omit a large number of similar authorities which the Vice Chancellor has adduced from the decision of the English courts, and come to the exposition of the law in our own country:

"Thus clear and decisive are the doctrines of the English law upon this subject. It is to be seen whether they have been denied or shaken in our own country.

"In the case of *St. Mary's Church*, (7 Serg. & Rawle, 539,) the learned Chief Justice thus speaks of the great question now before me: 'If such measures should be taken with regard to the employment of pastors, as are incompatible with the fundamental principles of the Roman Catholic Church, it may be a serious question what will become of the real property of the congregation. From what appears, the ground on which the chapel stands is held in trust for a Roman Catholic congregation. The charter was granted to a religious society of Roman Catholics; and before the charter, the ground and chapel was held in trust for a religious society of Roman Catholics. Now if a majority of this congregation should insist upon employing pastors contrary to the rules of the church, and the minority should choose to remain strict Roman Catholics, in the sense of the word at the time of their incorporation, what is to become of the chapel and the ground? That is a momentous question on which I have not formed an opinion.'

"In *Field* v. *Field*, (9 Wendell, 401,) Justice Nelson distinctly recognizes the rule of the English Court, and cites and approves of the case of *The Attorney General* v. *Pearson*. After observing that a diversion of the fund from its original purposes was a subject of equity jurisdiction, and could not be corrected at law, he says: 'If the object of the original contributors of this fund was the instruction and education of their children in the faith and doctrine of the Society of Friends, as understood and believed at the time it was placed under the direction of one of their associations, it is quite clear, both on principles and authority, that such object should be strictly observed by those who have the management of it, and that an ample remedy exists against any perversion of the fund. The question is not which faith is the soundest or most orthodox, but for what purpose or object was the fund originally established by the founders of it. The court proceeds to enforce the observance of an ascertained trust, in which rights of property are concerned, not the peculiar doctrines of either party, though their existence and nature may be incidentally involved.'

"In *The Baptist Church* v. *Witherell*, (3 Paige, 296,) are, however, expressions of the Chancellor casting much doubt upon the point. After citing the Attorney General v. Pearson, he says: 'I confess I have always entertained serious doubts whether any civil tribunal in the state could interfere to prevent the majority of the corporators in a religious society from introducing such changes in the doctrines or modes of worship in their churches as they might deem expedient. Neither am I prepared to say that it would be right and expedient to adopt the principle of Lord Eldon here, where all religions are not only tolerated, but are entitled to equal protection by the principles of the constitution. Upon Lord Eldon's principle a society of infidels, who had erected a temple to the Goddess of Reason, could not, upon the conversion of nine-tenths of the society to Christianity, be permitted to hear the word of life in that place where infidelity and error had once been taught.'

"But, with great respect, such a case as the worship of the Goddess of Reason in a temple reared to her could not occur in England.—While Christianity is there recognized as part of the law of the land, there could be no legal dedication or preservation of property for such a purpose. It would be broken up on an information of the Attorney General. It could be destroyed by creditors, or assignees of the donors. I am strongly inclined to think that the donors themselves could overthrow it.

"Speaking with humility on so momentous a question, I hold, that no title will ever be allowed to stand in the tribunals of this state, founded upon avowed infidelity; no right to property can be created or employed to assail and subvert the Christian faith. And it must be considered that if such a temple to falsehood as the chancellor imagines, can be guarded and perpetuated by the law—equally may any Christian church built on property given expressly for the spread of the Gospel, be converted, at the will of the majority, into a hall for teachers of apostacy, blasphemy, or atheism. The argument is as strong in the one aspect of the case as in the other. If you cannot divert property from an infamous dedication, neither can you prevent its perversion from the uses of piety to those of infamy. I should be loth to say, in the present tendency to evil, on which side the greater danger lies—loth to estimate the chances, whether the golden candlestick would be removed from the altar where it now shines glorious, or be planted on the places now reared to impiety. But this I know—that no man in the land would more detest the consequences of casting religious truth and the rights of property at the feet of the majority of the hour, than the eminent judge whose language has given the doctrine a momentary countenance.

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* In Dr. Eastburn's quotation the article (*the*) is omitted; and in turning to a Prayer Book at hand, (Protestant Episcopal Press, 1835,) we found it there also omitted. The use of the article is, we think, significant, and its omission unwarranted.

"Again, I apprehend that in the subsequent cases of *The Dutch Church* v. *Mott*, (7 Paige, 78,) and *Sawer* v. *Apperly*, (ibid. 282,) the Chancellor has gone some length towards the adoption of the English rule. See also, *Chambers* v. *The Baptist Education Society*, (1 Monroe's Law and Equity Rep., 215.)

"I come to the conclusion, that the great principles of the English equity courts, are in force in this state, and must be my guides.

"The case then stands thus:

"The defendants have possession—have been legally elected—elected as Trustees of the Church by which the property was purchased. They have every legal muniment. I am called upon, as a judge in equity, to overthrow that legal title.

"I discard the factious doctrine, that the majority for the time being is to govern. I hold that I am bound to interfere upon the complaint of a single worshipper in the Church, against a thousand others, *Provided*—

"*First*, that it is certain the property was dedicated to definite legal purposes.

"*Second*, that it is certain the possessors of the property are violating those purposes.

"The first proposition is, that the will of the majority of the holders of the property is not to be regarded. It is needless to dwell upon this. It must be the law until courts of justice say, that if a man devises his property to one of several heirs, the majority may destroy his gift, and take it from him.

"Then the next proposition is, that the property must be dedicated to definite purposes, and those must be legal purposes. We cannot say whether they are legal or not until we find what they are. Then the first inquiry is, are the purposes definitely pointed out?

"Property in England might be dedicated with the utmost precision, to the support of the dogmas of the Church of Rome—its deviation from the primitive Catholic Church. The law of England has declared this appropriation of property utterly illegal. A dozen statutes at least have been passed to declare and enforce this illegality.

"Property in the United States may be given to the support of Romish doctrines, and no law interferes with the appropriation. The inquiry then is, merely, *has* it been so appropriated? So property may be dedicated to the support of the tenets of every sect down to the last shadowy point at which Christianity is lost in Morality, or where Rationalism destroys Faith. Still the law in this land cannot speak; cannot interpose. It must be submissive, until blasphemy, open and avowed blasphemy against Christianity, is to be supported through the agency of a court of justice; and then I hold that no deed, however solemn, can avail—no multitude, however great, can sanction the consignment of property to this deadly use."

ANOTHER SOUND OPINION.

On our last page will be found the very valuable opinion of Judge Lewis, which we hope will be printed in every religious journal in our country. It is matter of thankfulness to know that the law of the land is competent to protect the sacred rights of parents from the meddling and malignant spirit of religious proselytism.

We are willing for our own part to give the principles developed by Judge Lewis a wider range of application than was contemplated in that particular case, or than can be defined by civil courts. For as parents, so churches have their respective rights, which, though they cannot be defined and protected by civil law, deserve, nevertheless, on all sound moral ecclesiastical principles, to be conscientiously recognized and respected. The like reciprocal rights and duties which exist between parents and children, exist also between churches and their members; and we hold it to be a matter of very questionable propriety to make any overt and unsolicited effort to shake or weaken the attachment of any person to the particular Church to which he belongs. We use the word *church*, in this connexion, in a popular way, to denote any professedly Christian communion; and we say that the allegiance of each particular person is due to the particular religious body with which it has pleased Divine Providence to connect him; that while with a clear and undisturbed conscience he remains in that connexion, the religious body to which he belongs is to him in the place of the true Church; and that whoever seeks, by direct and unsolicited efforts, to undermine his attachment to the faith in which he was educated and proselyte him to another creed, transcends the bounds of Christian prudence and propriety. Conscience, even if misguided, has its rights; and a quiet and undoubting faith in any form of the Christian Religion, although mixed with error, is a positive and inestimable blessing; but once cut a man adrift from the anchor of faith on which he has been wont to repose, and ten to one he will never find another, but will continue ever after to be tossed on the waves of doubt and infidelity. Free and open discussions, clear and bold enunciations of doctrine from the press and the pulpit, are the acknowledged rights of all; but the whole spirit and working of religious proselytism we hold to be indicative of a narrow mind and productive of unmitigated evil. The Jesuits have acquired a reputation in this way quite as unenviable as the Methodists; but repudiating as we do the principle, we have never approved of the conduct of those Protestants who require their Romanist servants to attend Family Prayers, or do any other act which would violate their allegiance to their own communion. A change from one religious communion to another is a most serious thing; where advice in such a case is asked it ought of course to be freely given, accompanied however with admonitions of the importance of the contemplated step being taken from the strongest and most deliberate convictions of duty. But direct and overt efforts to shake a private person of any denomination in his settled convictions of religious duty have ever seemed to us to indicate a zeal not according to knowledge.

"A SERMON ON DIVINE BENEVOLENCE, * * * by Henry O. Sheldon, of the Methodist Episcopal Church," preached at Baltimore, is remarkable for an original illustration. It was preached in a Universalist Church; but that the audience might have fair warning that they were to expect a Methodist sermon, Mr. Sheldon remarks: "I chop *left*-handed. If I borrow an axe, I still chop left-handed, even though the owner has warped the helve by chopping *right*. Else I might cut myself. It is not expected of me that I swerve from my usual course, or doctrines, to suit the various pulpits I may occupy," &c.

At a Special Meeting of the Standing Committee of the Diocese of New-York, held on the 14th inst., the *Rev. Flavel S. Mines*, (Deacon), was recommended to the Bishop for Priests' Orders, and *Mr. Gilbert L. Hume* was in like manner recommended to be received as a Candidate for Orders.

"THE GODLY QUIETNESS OF THE CHURCH," a sermon preached by Bishop Whittingham at the opening of the last Annual Convention of the Diocese of Maryland, has been published.

The Rev. William H. Hart, late a Presbyter of the Diocese of Virginia, having removed thence into this Diocese, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

FUND FOR AGED AND INFIRM CLERGYMEN.

The following is the report to the Convention of this Diocese of 1841, to which reference was made in our last:—

The Committee appointed at the last Convention to consider the propriety and best method of making some provision for the relief of Aged and Infirm Clergymen, respectfully report,

That the claims upon the sympathy of the Church, of clergymen who have labored faithfully in its service, and have become disabled through old age or disease, are evidently of a very sacred nature. It affords just ground of congratulation that these claims are now becoming the subject of attention and interest throughout the Church in this country. Since the matter was brought to the notice of the Convention by the bishop, in his last Annual Address, several dioceses have acted upon it with the most encouraging prospects of success. Your Committee cannot doubt that in this diocese the action will be equally prompt and efficient.

The propriety of some provision being thus obvious and being now generally admitted, but two questions have remained to occupy the attention of the Committee, viz,, 1st. In what way adequate means of relief can be provided; and 2d. Under what conditions, or subject to what limitations, such relief shall be applied.

I. Among various methods of providing funds for this object, the following have occurred to your Committee as best entitled to the favorable notice of the Convention.

(*a*) Legacies and donations to be invested as a permanent fund—the proceeds to be applied annually, if needed, under the direction of the bishop, and three Lay Trustees to be elected by the Convention at each stated meeting. If the whole or any part of the annual revenue of said fund be not needed, in any year, it might be considered, thenceforth, as part of the capital. It is understood that the Society for the Promotion of Religion and Learning in the State of New York, are authorized by their charter to hold property in trust for uses similar to this, and if their consent could be obtained, it is believed that no better disposition of these funds could be made than to place them in their hands, subject to the drafts of this Convention through its Trustees.

(*b*) Another and more abundant source of income for this important object will be found, it is presumed, in annual contributions to be made by all the congregations in the diocese on some day previously notified—such contributions being particularly commended to the good-will of the people, both by this Convention and by the rectors and ministers of the several parishes—and the annual proceeds being placed at the disposal of the Bishop and Trustees as aforesaid.

II. With regard to the limitations under which relief should be applied, your Committee are aware that much must be left to the discretion of the Trustees. It seems to them proper, however, that in commencing such an enterprize, this Convention should place on record its deep sense of the paramount claims which disabled Christian ministers have on their former cures, and on their opulent relatives, if they have any—and that it should in some way be declared, that the funds provided by this diocese, instead of being intended to release or supersede such claims, are only designed to supply the lack on the part of parishes and kindred of the necessary ability or liberality. It is also incumbent on the Convention to remember, that gratuitous aid and relief of every kind, however wise and benevolent its design may be, does still hold out, unless dispensed with caution as well as kindness, some temptation to improvidence. For these and other reasons which will readily occur to the Convention, it appears to your Committee of importance, that at the outset of this undertaking, when the contributions are likely to be large, and the number of applicants small, such limitations should be fixed as will not only guard against an unnecessary increase of applications, but as will also afford authority and precedent to future trustees, who may find a rigid adherence to rules and restrictions indispensable.

In regard to these limitations, the Committee would suggest,

1. That relief should be confined to those whose circumstances are actually straightened, and who have been actively engaged in parochial, or kindred spiritual labors during a large part of their ministerial lives.

2. It should not be so administered as to supersede on the part of parishes the duty of making provision for the support of their pastor when too aged or infirm to continue his ministry, and should therefore be confined, in the case of parish clergymen, to cases in which the parish has signified through the Bishop, its inability or indisposition to make such provision, to an adequate extent.

3. It should not be extended to clergymen who have near relatives in affluent circumstances, unless there be satisfactory evidence that such relatives are unwilling to discharge the duty of providing for those of their own household.

4. In deciding between conflicting claims, preference should be given, *ceteris paribus*, to those who have been longest employed within the diocese in ministerial duty.

It has occurred to your Committee that the object now under consideration would be materially promoted, if, besides the funds provided by the contributions of the benevolent, there were another fund to consist of annual subscriptions and contributions made by clergymen themselves, on the principles of the Corporation for the relief of the Widows and Children of deceased Clergymen—the annuities from this fund being payable to the subscribers on evidence of their disability. Such an arrangement would contribute to animate and encourage the spirit of providence and self-reliance, and might add materially to the amounts to which individuals would be entitled.

The Committee recommend the following resolutions:

Resolved, As the sense of this Convention, that aged and infirm clergymen in straightened circumstances, have a sacred claim upon the sympathies and aid of the Church which they have served, and that this claim is hereby earnestly recommended to the favorable attention of the churches in this diocese.

Resolved, That a collection be made annually in every congregation in this diocese, to be applied in relief of clergymen disabled by age or disease, and that said collections be made on the annual Thanksgiving Day, or the Sunday next before or next following.

Resolved, That three Lay Trustees be appointed annually by this Convention, who, with the bishop, shall constitute a Board to be called, *The Trustees of the Fund for Aged and Infirm Clergymen*, and whose duty it shall be to receive application for relief, and to apply it on the principles and subject to the limitations indicated in the Report of the Special Committee made this day, and subject also to such further rules and regulations as said Trustees, with the approbation of this Convention, shall from time to time adopt.

Resolved, That this Convention recommend this charity to the benevolent as a proper object for donations and legacies.

Resolved, That all contributions or donations to this object be transmitted to the Treasurer of the Convention, and that funds not wanted for current use be invested and held in Trust by the Trustees of the Protestant Episcopal Society for the Promotion of Religion and Learning, in case such Trustees consent to undertake the trust.

Resolved, That the Trustees of this fund be requested, if on consideration it shall be thought expedient, to establish another fund on the principles of those under the charge of the Corporation for the Relief of the Widows and Orphans of Deceased Clergymen, to which clergymen may themselves become contributors, and from which in case of disability they shall be entitled to draw an annuity.

These resolutions are submitted to the consideration of the Convention.

ALONZO POTTER,
PETER. A. JAY,
JAMES MILNOR,
GULIAN C. VERPLANCK,
JAMES F. DE PEYSTER.

The resolutions recommended by the Committee were adopted.

For the Churchman.

EPISCOPAL VISITATION.—On Monday evening, Oct. 31, the Rt. Rev. Bishop Kemper visited La Fayette, in Indiana, and officiated. On Tuesday he preached three times, and administered the rite of confirmation. The Rev. Mr. Laird, of Logansport, and the Rector, the Rev. S. R. Johnson, were present. On Wednesday, Nov. 2d, he proceeded 28 miles to Crawfordsville, but in consequence of an accident, did not reach there in time for the afternoon service, which was celebrated by one of his presbyters. At night he preached in the Methodist house of worship which was kindly offered to him—the Episcopal Church edifice not being quite ready for use. The Rev. Messrs. Johnson and R. B. Croes were present. This station is vacant. On Thursday, Nov. 3d, the Bishop rode to Rockville, a distance of 28 miles, and preached in the "New-school" house of worship, which had also been kindly offered. Services were occasionally held in this, the county-town of Parke, by the Rev. Mr. Hoyt, during his residence in Crawfordsville, but of late the few Churchmen there have been without ministrations. On Friday, the Bishop rode 25 miles, to Terre Haute, and preached at night. Here he staid till Tuesday the 8th, preaching twice on Saturday, twice on Sunday, and once on Monday, administering the rite of confirmation, and the sacrament of the Lord's Supper, and with the Minister of the parish visiting every Episcopal family in the city. On Sunday afternoon he rode, in company with others, to a "Union Meeting-house," on Otter Creek, 6 miles from Terre Haute, for the purpose of officiating; but finding the door closed, and (in consequence of the rain) no congregation assembled, the party, after the manner of the late Bishop Ravenscroft, drove around the place of worship, leaving their wagon tracks for a testimony. Services in Terre Haute were held in a room which had been neatly fitted up for worship, and which had been regularly occupied for seven weeks. The church edifice, it is hoped, will be commenced early in the next year. The Bishop returns to St. Louis to meet the Convention of Missouri on the 10th, much gratified on the whole with his autumnal visitation of Iowa, Wisconsin and Indiana, but, we have reason to suppose, grieved in spirit at the apathy which too generally prevails in reference to the wants of his immense missionary field, and determined in its behalf to make, if necessary, an energetic personal appeal. X.

EDUCATIONAL FUNDS IN THE DIOCESE.

The Society for Promoting Religion and Learning in the State of New York has entered on the duties of its Diocesan Agency—to receive and disburse the Canonical Collections made for Education; and through the undersigned, one of its number specially appointed to the Executive duties of that agency, would now give public notice to that effect—and that all contributions and collections forwarded to him or the Treasurer, in compliance with the XV. Canon—will be forthwith acknowledged by the receiving officer in the columns of the Churchman.

JOHN MCVICKAR,
Col. Coll., 16 Nov., 1842. Superintendent, &c.

TO CORRESPONDENTS.

"Etymon," "A Missionary at the West," "M. A. P. S.," "G. H. H.," and "Dialecticus," in our next. "F*." is in type.

INTELLIGENCE.

The Right Rev. A. G. Spencer, Bishop of Newfoundland and Bermuda, after preaching several times in our churches, to the great edification of his hearers, sailed for Bermuda on the 29th October, in the Spartan. On the Friday before his departure, he was called upon to administer the last solemn office of the Church over the remains of the late Sir John Caldwell, whose death we announced in our last. The funeral services were performed in St. Paul's Church, in presence of a large number of interested auditors.

The courteous and urbane manners of Bishop Spencer, and his evident deep devotion to the cause of Christ and his Church, have secured him many friends; and we trust that his visit here will not be without its good effects, in uniting in stronger bonds the branches of the Church in the British provinces and the United States. One of the objects of Bishop Spencer's visit was to obtain missionaries to labor in his diocese; and we are informed that two young men, who are about taking orders, contemplate going with him.

An Episcopal Society has recently been organized in Cambridgeport, by the name of St. Peter's Church, with very fair prospects of success. Upon a brief inquiry, quite a number of Episcopalians were found to be resident there, and several more will be induced to decide in favor of removal thither, as soon as opportunity is had to worship in their own church. It is a highly auspicious and delightful circumstance, that the design is generally and heartily approved by the members of all the other religious societies in that place; and from the rapid increase of the population in that flourishing village, no doubt is entertained that the present enterprise will be fully sustained.

Christ Church, Quincy.—On Sunday last the bishop visited Christ Church in Quincy, preached twice, and confirmed 16 persons. In the evening was a third service, when the Rev. Mr. Clark of Boston preached. The parish appears to be in a very vigorous state. The efforts of that people in procuring a bell, in making valuable improvements in their church, and contributing, to the utmost of their scanty means, to the comfort and support of their minister, are worthy of all praise.—*Christian Witness.*

MARRIED,

On Tuesday evening, November 8th, in St. Michael's Church, Trenton, N. J., by the Rev. Samuel Starr, the Rev. Samuel L. Southard, of Christ Church, Belleville, to Virginia E., daughter of Joseph C. Higbee, Esq., of Coshocton county, Ohio.

CALENDAR.

NOVEMBER.

20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. } Ember days
16. }
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE

Ulster County.—Saturday, November 12, Consecrated the Church of the Ascension, Esopus. The Instrument of Donation and of Request for Consecration by the Vestry was presented to the Bishop by the Senior Warden, L. M. H. Butler, Esq., and read by the Rector, the Rev. Albert D. Traver. The Sentence of Consecration was read by the Rev. William A. Curtis, Missionary at Kingston, and the Morning Prayer by the Rev. Reuben Sherwood, D. D., Rector of St. James' Church, Hyde Park, Dutchess County, assisted by the Rev. Sheldon Davis, Missionary at Pleasant Valley and Lithgow, Dutchess County, who read the Lessons; and the Sermon preached by the Bishop.

Dutchess County.—Twenty Fifth Sunday after Trinity, November 13, in Christ Church, Poughkeepsie, admitted the Rev. Homer Wheaton, Deacon, the Assistant Minister of the Parish, to Priests' Orders. Morning Prayer was read by the Rev. Hiram Jelliff, the Sermon preached by the Bishop, and the candidate presented by the Rector, the Rev. John Reed, D. D. The two Presbyters above named united with the Bishop in the laying on of hands.

In the afternoon confirmed 18.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

CHURCH OF ALL SAINTS.

On Sunday morning a collection will be made in this Church in aid of the funds of "The New York Bible and Common Prayer Book Society." An institution meriting the liberal bounty of all Episcopalians.

New York, November 19, 1842.

ST. PAUL'S CHAPEL.

On Sunday morning a collection will be made in this Chapel for the benefit of "The New York Bible and Common Prayer Book Society." The liberality of the congregation is respectfully solicited.

New York, November 19, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St Bartholomew's Church, on Monday evening next, the 21st inst., at half past 7 o'clock.

GEO. H. BELL, Recording Sec'y.
New York, Nov. 18, 1842.

ST. TIMOTHY'S CHURCH.

The services of the Church will be held on Sunday next, in the Church in Sixth street, near the Second Avenue. Hours of worship; morning, at half past 10, afternoon at 3, evening at 7.

New York, November 19, 1842.

ACKNOWLEDGMENTS.

MISSION CHURCH OF ST. MATTHEW.

The subscriber very gratefully acknowledges the receipt of $1, from a Churchman, for the poor.

JESSE POUND, Missionary,
27 West Washington Place.
New York, Nov. 16, 1842.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, New Rochelle, Rev Dr Coit, rector' church offerings, $55 28. St John's church, Troy, Rev Richard Cox, rector, appropriation, $15. Total amount, $70 28.

C. N. S. ROWLAND, Treasurer,
November 16, 1842. 55 Water-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Samuel Hoffman, donation, $1. Rev H S Atwater. Hunt's Hollow, Prayer Books sold, $2. Christ ch, Rev Thomas Lyell, D D, rector, $12 31. Mrs A B Dash, annual, $2. Peter Brinkerhoff, New Rochelle, annual, $5 From a member of St George's ch, (with a previous sum given,) to constitute Thomas Ferris Cock a life member, $15. Total amount, $37 31.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, November 17, 1842

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Nov. 3d, has received the following contributions, viz.:

From Trinity ch, Portland, Conn, per Rev Mr Emery, $18; through Benjamin Howard, Esq, treasurer, per Missionary Association of St Paul's ch, Boston, for Bp Chase's Diocese, $7; from the same, for general purposes, $2 27; from Christ ch, Guilford, Vt, $1 94; from Mrs M Tyler Brattleboro', Vt, $2 50; Young Men's Missionary Society of St Luke's ch, New York, per N G Ogden, Esq, Treasurer, for Bangor, $50; for Logansport, $25—$75; from a parishioner of St Bartholomew's ch, New York, for Rev Mr Giddinge, $5; St Mark's ch, New Canaan, Con, per Rev G W Nichols, $5; contribution of Trinity ch, Morristown, N J, per Rev A B Patterson, rector, $10; Wicliffe parish, Berryville, Va, per Rev A Shiras, rector, $19, (of this sum $5 is from the Sunday school;) All Saints' ch, Paradise, Lancaster county, Pa, per Rev E Y Buchanan, $8; contribution from Christ ch, Raleigh, N C, Rev Dr Mason, rector, $40; additional contribution from Wicliffe parish, Berryville, Va, per Rev A Shiras, $10; offerings of St John's ch, Waterbury, Con, per Rev J L Clark, for salary of missionary at Jonesville, $50; contribution to assist the missionary at Aztalan to purchase Prayer Books and Testaments, $2; from friends of the Church at M A, to be transmitted to Bishop Chase for the church to be built at ——, $10; Association of St George's ch, N Y, second donation per Rev Dr Milnor, $100; offerings of St Mark's Church in the Bowery, New York, per Rev Dr Anthon, $25; St Mary's ch in the Highlands, Putnam county, N Y, per Rev E Williams, $3 13; through W H Hubbard, Esq, R A in Richmond, from Mrs W O Goode, one half, $5; Mrs Heath, $1 50, per Rev J Martin, rector; from Mrs Hunter, $1 50; Mrs Lomax, $1 50; Col M Stuart, $2; per Rev F D Goodwin, from Trinity ch, Staunton, (one half,) $25; do, the school of industry in Greece, part proceeds of a box sold, $6 75; Raleigh parish, Rev Mr Berkley, $5 42—$48 67. Through D Ravenel, R A in Charleston, S C, offerings of All Saints' ch, Waccamaw, per Rev A Glennie, $100; per Rev P Trapier, rector, from female working society of St Michael's, $40; offerings of St Michael's, $42; do, for St Mary's ch, Fox River, Ill, $6 88; collection at the Charleston Monthly Missionary Lecture, for September and October, per Rev Mr Dupont, $22 77; offerings of St Philip's ch, per Bishop Gadsden, $110—$320 77. Through Rev E R Lippitt, of Alexandria, from Mrs Tabb of Gloucester county, Va, for Evansville, $10, from Rev Mr Jones' congregation, Frederica parish, Clark county, Va, for do, $10; offerings of St George's parish, Fredericksburg. Va, per Rev Dr McGuire, $31 15. Total amount, $1111 15.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.
Nov. 15, 1842. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Church of the Epiphany, Washington, D C, for Church at Galveston, $26; Christ ch, Washington, D C, for Church at Galveston, $20; Trinity ch, do, per Rev H Stringfellow, for Church at Galveston, $39 60; J W Dominick, New York, for Church at Galveston, $20; through W H Hubbard, Esq, R A, Richmond, Va, from Mrs Wm W Goode, Mecklenburgh county, Va, one half, $5; per Rev John Martin, rector of St Paul's parish, King county, Mrs Hunter, $1 50; Mrs M Lomas, $1 50; Col J Stuart, $2, one half—$5; from Trinity ch, Staunton, Va, per Rev F D Goodwin, one half, $25; Raleigh parish, Amelia county, per Rev P F Berkley, one half, $5 43; Mrs Mary Gallagher, Prince William county, per Rev J Fowles, $2; George Washington Basset, $10; per Rev E C M'Guire, Va, weekly offerings of St George's ch, Fredericksburg, per Miss Gray, for Cape Palmas $10, for Athens $10, for Africa $5, foreign generally $6 15, (one half,)—$31 15; from St Mark's ch, Bowery, New York, $10; Missionary Society of St Philip's ch, Phil, per Rev S Hazlehurst, for Africa, $50; St Paul's church Sunday school, Phil, per Rev S Hazlehurst, for Africa, $50. Total, $299 18.

J. SMYTH ROGERS, Treasurer.
New York, November 16, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Samuel Hoffman, annual, $1. Mrs Thomas Rhodes, $1. Christ ch, Rev Thomas Lyell, D D, rector, $15 37. Mrs D B Dash, annual, $1. Total amount, $18 37.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.
New York, November 17, 1842.

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET, NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung,*"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

THE CHUCH CHOIR, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

THE CHANTS OF THE CHURCH. By Messrs. Darley & STANDBRIDGE. Price 75 cents.

GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

LOUD'S ORGAN STUDY: A thorough System of Instruction on the Organ. Price $5.

STANDBRIDGE'S PIANO-FORTE INSTRUCTION. Price $3. A liberal discount made to Choirs and wholesale dealers.

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

A TREATISE ON BAPTISM, &c.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices. Nov. 19—tf

SHERWOOD ACADEMY.

COCKEYSVILLE, BALTIMORE COUNTY, MARYLAND.

THE Winter Term will commence on the first of December, and a few additional pupils would be received. TERMS, $150 a year, payable quarterly in advance. For intelligence, as to the general character of the Institution, reference is made to the Right Rev. W. R. Whittingham, D. D., by whom it is known and approved, and to the Clergy of the Church generally in Baltimore. For admission, or for particular information, apply to the Rev. George F. Worthington, Rector. Nov. 5.—5t$

JULIA OF BALÆ, OR THE DAYS OF NERO;

A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.

October 29.

THE CHURCH ALMANAC FOR 1843,

IS just published, and ready for delivery. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.

Sept 24 tf

BRITISH PERIODICALS,

SUPPLIED BY

WILEY & PUTNAM, 161 BROADWAY,

AT GREATLY REDUCED RATES.

WILEY & PUTNAM having made special arrangements with the Proprietors of the English Editions of the following leading periodicals, propose to supply them to the American Public at greatly reduced prices, in some instances for less than *one half the old rates*, and nearly one half less than they can *now* be furnished by any other house.

The Periodicals will always be received by the steamers, and mailed usually about the 20th day of the month of publication.

All orders, post paid, accompanied by a remittance, will receive prompt attention. No subscription can be taken unless payment is made in advance.

Quarterly Review	$4 00 per ann.
Edinburgh Review	5 00
British Critic	4 00
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Foreign Quarterly Review	4 00
British and Foreign Review	4 00
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Blackwood's Magazine	5 00
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Monthly Magazine	6 00
United Service Magazine	10 00

All other English, and French and German Periodicals can be supplied promptly and at the most reasonable prices.

*** It is desirable that all who wish their subscriptions continued for 1843 should forward their orders so that they may reach us by the 25th of November. No subscription taken for less than six months, commencing either with the January or July numbers. Odd numbers to complete sets, can be furnished at the same price. Nov. 19.—tf.

BOOKS PUBLISHED AND FOR SALE

BY RICHARD S. H. GEORGE,

No. 26 South Fifth street, above Chesnut, Philadelphia.

WILMER'S Episcopal Manual, edited by Dr. Coleman, of Trinity Church, Philadelphia.

Taber's Difficulties of Romanism, by do.

The Devout Churchman's Companion, by the Rev. Wm. Odenheimer, of St. Peter's Church, Phila.

The Origin and Compilation of the Prayer Book, by Rev. W. Odenheimer.

Churchman's Manual, by Dr. Dorr, of Christ Church, Phila.

The Recognition of Friends in Another World, by Dr. Dorr.

Wilson on Confirmation, edited by Dr. Dorr.

The Communicant's Companion.

Pay thy Vows, by Dr. Bedell.

The Christian's Faith.

Lessons on the Acts of the Apostles, by Dr. Tyng.

New Hymns for Infant Schools, (just published.)

The Book of Family Devotion, by a Presbyter of the Church of England.

Oct. 22.

BURNET'S HISTORY OF THE REFORMATION.

JUST PUBLISHED, The History of the Reformation of the Church of England, by Gilbert Burnet, D. D, late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

"These four noble volumes will make up an important part of a clergyman's library, and a part too so indispensable, that his library would be exceedingly incomplete without it. Bishop Burnet's work is probably the most complete, and in every respect the ablest in the possession of the Protestant Church, written by one of its own members—nor is there an Ecclesiastical history of any age or of any branch of the Christian Church more valuable. To the Clergy and to the friends of the Episcopal Church—denominated by one portion of it, The Church of England—these volumes will be a treasure never before available to them in so fine a form, and at so small a price. Nor are their interest and their value confined to Churchmen; they embrace a period and detail events of exceeding interest to readers of all classes, and furnish the reader with matter of high moment and deep interest, merely as secular records of the times on which they treat.

We, at any rate, have read *as much as we could* of them with a pleasure equal to that derived from any historical reading we have ever applied ourselves, and have only felt regret that other and more pressing claims upon our time have prevented us from finishing the entire work before we wrote this brief and unsatisfactory notice of its republication in the present splendid edition. We must content ourselves, however, in this as in other similar cases, with little more than a bare announcement, and another earnest and sincere recommendation of it to all friends of the Protestant Church, as well as to every lover of general history Of the publishers' share in the present impression, it will be impossible to say too much. They have got it up in a style of surpassing excellence in every respect. The Portraits themselves form a *gallery* that any Churchman ought to be willing to give more than he is required to pay for the four magnificent volumes. They consist of likenesses of the Right Reverend Author, (and a glorious face it is,) of Cardinal Wolsey, Cardinal Pole, and of Archbishops and Bishops Cranmer. Gardner, Jewell, Parker, &c. &c., of King Henry VIII, King Edward VI, Queen Mary, Queen Elizabeth, Anne Boleyn, Sir Thomas More, Nicholas Bacon, Lord Burghley, Francis Walsingham, &c. &c. Some of these engravings are exceedingly well executed, while some others—we are dealing fairly—are by no means deserving of that praise. On the whole, it is a magnificent publication, for which the public ought to consider itself much indebted to Messrs. Appleton & Co."—*N. Y. Cour. & Enquirer.*

Recently published, An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV, &c., revised and corrected, with copious notes and additional references, by the Rev. James R. Paige, A. M. of Queen's College, Cambridge. In 1 handsome 8vo. vol., $2

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. 1 handsome 8vo. vol., $2.

A Treatise on the Church of Christ. Designed chiefly for the use of students in Theology. By the Rev. Wm. Palmer, M. A. of Worcester College, Oxford. Edited, with Notes, by the Right Reverend W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo handsomely printed on fine paper, $5 00.

D. APPLETON & CO, Publishers,
Nov. 5.—2t 200 Broadway.

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5.4 wide, 2.6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

HENRY ERBEN, No. 172 Centre street.
Sept 3—tf

THE Subscriber, residing at 33 Christie street, is desirous of obtaining a situation as Organist in a Church. He has held a situation of the kind more than three years past, and is at liberty to refer to the Rector and Vestry of St. Andrew's Church, Harlem; Professor Ruff, of the New York Institute for the Blind; Rev. Mr. Morris, Rector of Trinity Church School. GEORGE HOYT.

Nov. 12.—2t$

WANTED,—Two Seats in a Pew in St. Thomas Church, by a Gentleman and Lady, for which a liberal rent will be given. Address S., Box 502, Post Office. Nov. 12.—3t.

POETRY.

For the Churchman.

NATURE'S TEACHING.

The Church, my mother, led me forth a child,
To view the external world; as we pass'd along,
She taught me truths, too deep for votaries
Of this world's god to fathom: by her the veil
Was folded back, that hides the face of Nature,
And beauties brought to light, that eye of reason
Unassisted, never yet beheld;
That hand of cold philosophy, whose touch
Oft leaves a child of ice, can never feel.
She then imparted skill, to read aright
The characters which Nature writeth,
To understand the speech her children utter,
And draw from every thing, instruction
Meet to cheer my heart, and make me fearless
In this lower world, where God hath placed me
To prepare for heaven. Then, did I learn,
That Nature is a sister of the Church;
The same High Power framed each, comeliness and form
To each imparted, and to each, gave features
So in common, that to gain true knowledge
Of the one, we needs must know the other.
Wouldst trace such part of Nature's mazes
As seem beyond man's power to trace?
The Church affords a clew. Or wouldst thou gain
A glimpse of hidden works where eye of sage
Is blind? The Church has light that ever shines,
And shows in all God's works,—the seen, and those
Not seen by us on earth,—a wondrous harmony.
Nor want there times, when, to assist the Church,
Nature puts forth her hand: When Holy Mother
Seeks to win our minds from things of earth;
When, by her daily teaching, she would so
Expand our wings, and give them strength, that we
May soar above the dark, thick clouds, which shroud
The worldling's vision, and a foresight gain,
Of scenes beyond compare sublime, in which,
Her faithful children shall hereafter dwell;
Then, Nature aids her sister, and in tones
That better please the outward ear,
Repeats the lesson and cheers on our flight,
Lest we grow faint, or deem the Church
Too tried and pure, for weak young things, like us,
To follow upward, in her heavenward path,
To light and life.
Much, for aid like this, I owe to Nature;
When sorrow bids me doubt God's justice,
Or some old sin comes back to damp my zeal
And stay my efforts, so this frame of dust
May overcome the attraction heavenward,
My spirit feels, and draw it down to earth.

She, one night, gave me counsel,
Which, till these eyes are closed in death's calm sleep,
My mind will cherish, and my will
Most carefully obey, 'Twas eventide:
The sky was checker'd; here and there, the blue
Of heaven looked out and smiled, perchance display'd a gem,
Now, a fleece-like vapor, that would darken,
Not conceal her beams, would flit across the moon.
Anon, some angry mass, that told of storm,
And bade the gazer to a shelter fly,
Would rise to oppose her march; then would come
A struggle for supremacy: the cloud
Would wrap his pall-like folds about her form,
And strive to hide her light from earth.
Soon, she escaped his bands, and one by one,
Her rays, sent down as heralds, to proclaim
The encounter ended, then herself came forth,
And all was bright again.

The atmosphere illumined by the Church,
Is rarely cloudless: the mists of scorn,
Or prejudice, or hate, rise oft;
Schism, and doctrine false, (two clouds of hue
Like Egypt's darkness in the olden time,)
Hide many beams,—that oft she waxeth dim
To human eyes, and man, shortsighted, deems
Her light put out, and in his folly turns
Some light to find, or make, by which, he hopes
To move securely, but he hopes in vain.
Man's utmost skill cannot light up this earth,
Still less make clear the way to heaven.
As, though clouds fill the sky, the moon still moves,
And shines, intent her Maker's will to do,
So the Church shall shine, until the hour
In which her fellow virgins, rising at
The Bridegroom's voice, shall with their lighted lamps
Go out to meet Him. Ever watch for her;
Nor in the darkest day forget her course.
For other light seek not, nor dare to walk
But so as she directs. Strive by practice,
Holy and constant, such as is enjoin'd
By her, each day, to so refine thy soul,
That it be meet for that society,
In which, the blest shall dwell hereafter.

EXCELSIOR.

November 8th, under the Elms.

From the Harrisburgh Keystone.

OPINION OF JUDGE LEWIS.

COMMONWEALTH, vs. WM. ARMSTRONG. } August Session of the Peace for Lycoming County.

This is an application on behalf of the Rev. Wm. S. Hall, a minister of the gospel of the Baptist persuasion, for an order of this court requiring the defendant to give surety for keeping the peace. The circumstances of the case are these: On the last Sunday in February last, the defendant prohibited the complainant from administering the ordinance of baptism, by *immersion*, to his minor daughter, aged about 17, she having already been baptized in the Presbyterian Church, to which her mother belonged. This prohibition was accompanied with threats of personal injury to the complainant if he baptized her, the defendant declaring that he would shoot him if he did so. On the second Sabbath in April, following, the complainant having an opportunity, baptized the daughter, by immersion, in the absence, and without the knowledge of the father, and contrary to his known and positive commands. This proceeding came to the knowledge of the parent afterwards, and, on the Monday after the occurrence, he followed the complainant through the street, threatening him with personal injury to such an extent as to induce the present application for surety of the peace.

Whatever may be the rights of the parent, in defence of his child, and in the exercise of his lawful authority over it, in order to prevent any act of disobedience on its part, or any interference with his authority on the part of others, it is clear that no man has a right to take the law into his own hands, to be the judge and executioner in his own case, and inflict *punishment* upon those who have already injured him. This is *vengeance*, and not *defence*. Vengeance does not belong to man.—The court therefore order the defendant to give surety in the sum of $500 to keep the peace for six months towards the Rev. Wm. S. Hall, and all other citizens of the commonwealth.

Thus far we have acted without hesitation or doubt. But under the act of Assembly of the 29th of March, 1814, it is the duty of the court, in cases of surety of the peace, to direct the *defendant*, the *prosecutor*, or the *county* to pay the costs. In the exercise of this discretion, it becomes necessary to inquire into the conduct of the parties, and to ascertain whose wrongful act produced the necessity for this application for the preservation of the public peace. If the prosecutor was acting within the line of his duty, he ought not to pay them. If on the contrary, he has interfered with the lawful authority of the father over his own offspring, in its minority, and thereby provoked him in his excited feelings, to meditate the personal injury, and to make the threats complained of, it would be just that the prosecutor should pay the costs which his own first wrongful act had occasioned.

The authority of the father results from his duties. He is charged with the duties of *maintenance* and *education*. These cannot be performed without the authority to command and to enforce obedience. The term *education* is not limited to the ordinary instruction of the child in the pursuits of literature. It comprehends a proper attention to the *moral* and *religious sentiments* of the child. In the discharge of this duty, it is the undoubted right of the father to designate such *teachers*, either in *morals*, *religion* or *literature*, as *he* shall deem best calculated to give correct instruction to the child. No teacher, either in religion or in any other branch of education, has any authority over the child, except what he derives from its parent or guardian; and that authority may be withdrawn whenever the parent, in the exercise of his discretionary power, may think proper. If he should come to the conclusion that the attendance of his child upon the ministration of any particular religious instructor is not conducive to its welfare, he may prohibit such attendance, and confine it to such religious teachers as he believes will be most likely to give correct instruction, and to secure its welfare here, and its eternal happiness in the world to come. He cannot force it to adopt opinions contrary to the dictates of its own conscience, but he has a right to its time and its attention during its minority, for the purpose of enabling him to make the effort incumbent on him as a father, of "*training it up in the way it should go.*" He may not compel it, against its own convictions of right, to become a member of any religious denomination; but after it has been initiated, with its own free will, into the religious communion in which its parent belongs, he may lawfully restrain it, during its legal infancy, from violating the religious obligations incurred in its behalf, by placing itself under the control of a minister whose opinions do not meet its parent's approbation.

The patriarchal government was established by the Most High, and, with the necessary modifications, it exists at the present day. The authority of the parent, over the youth and inexperience of his offspring, rests on foundations far more sacred than the institutions of man. "*Honor thy father and mother*," was the great law proclaimed by the King of kings. It was the first commandment accompanied with a promise of blessing upon those who obeyed it; while the dread penalty of death was inflicted upon all who were guilty of its infraction. 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.'—Proverbs 30, 17. 'The stubborn and rebellious son who will not obey the voice of his father shall be stoned with stones that he may die, and all Israel shall hear and fear.'—Deuteronomy 21, 21. Abraham commanded his children, and his household after him, to keep the way of the Lord. Joshua *resolved both for himself and his house to serve the Lord.* And the house of Eli was destroyed because his sons made themselves vile and *he restrained them not.* 'My son, keep the *instruction* of thy father and forsake not the law of thy mother.'—Proverbs 1, 8, 9; and Proverbs 6, 20. A fool despiseth his *father's instruction.*—Proverbs 15, 5. A wise son heareth his father's instructions.—Proverbs 18, 1. Cursed be he that setteth light by his father or his mother, and all the people shall say Amen.—Deuteronomy 27, 16.

It was justly remarked by Horry, Professor of Moral Philosophy, in his treatise upon that subject, that the words 'train up a child in the way he should go,' imply both the *right* and the *duty* of the parent to train it up in the right way. That is, the way which the parent believes to be right. The right of the father to command, and the duty of the child to obey, is thus shown upon the authority of the Old Testament, to have been established *by God himself.* And the teachings of the New Testament abundantly prove that, instead of being abrogated in any respect, the duty of filial obedience was inculcated with all the solemn sanctions which could be derived from the New Dispensation. The 5th commandment, 'Honor thy father and thy mother,' was repeated and enjoined by St. Paul, in his Epistle to the Colossians. Children, obey your parents in the Lord, for this is right. Ephesians 6, 1. Children, obey your parents in all things, for this is well pleasing unto the Lord. Colossians 3, 20. If any thing can give additional weight to the authority on which rests the doctrine of filial obedience, it is the practical commentary furnished by the Saviour himself. In his quality of GOD, it was incumbent upon him to be about business of his Heavenly Father, at Jerusalem, 'both hearing the doctors, and asking them questions.' But in his quality of MAN, he left the temple and its teachings of wisdom, and in obedience to the wishes of his earthly parents, 'he went down with them to Nazareth, and was subject unto them.' Luke 4, 51.

Dr. Adam Clarke, in his Commentaries on the 10th chapter of Genesis, declares that the duty of children to their parents is *the next in order and importance to the duty we owe to God.* No circumstances can alter its nature or lessen its importance, 'Honor thy father and thy mother, is the sovereign, everlasting commandment of God.

Paley, in his system of ethics, declares it to be the duty of a parent to *educate* his children, to form them for a life of usefulness and virtue, and asserts that he has a right to such authority, and in support of that authority to exercise such discipline as may be necessary for these purposes.

Dr. Adams, in his work upon the same subject, says that the children are to regard their parents as standing in the most venerable and the most endearing of all earthly relations to them, as those to whom under GOD they owe everything they are, and everything they hope to be. They are to regard them as the persons to whose kindness, care and *government* they have been *committed by God himself.*

The great and good Dr. Wayland, President of Browne University, and a distinguished minister of the Gospel, of the same denomination with the prosecutor, declares, in his work on moral science, "the right of the parent is to command—the duty of the child is to obey. Authority belongs to the one. Submission to the other. The relation," he continues, "is established by our Creator. The failure of one party does not annihilate the obligations of the other. If the parent be unreasonable, this does not release the child. He is still bound to honor and obey and reverence his parent. The duty of parents is to educate their children in such a manner as they (the parents) believe will be most for their future happiness, both temporal and eternal. The parent is under obligations to cause his child to be instructed in those religious sentiments which he the parent believes to be according to the will of GOD. With his duty in this respect no one has a right to interfere.

If the parent be in error, the fault is not in teaching the child what he believes, but in believing what is false without having used the means which GOD has given him to arrive at the truth. In such matters he is the ultimate and the only responsible authority. While he exercises his parental duties, within their prescribed limits, he is *by the law of God*, exempt from interference both from individuals and from society. In infancy (under 21) the control of the parent over the child is *absolute*—that is, it is exercised *without any respect whatever to the wishes of the child.*" These are the sentiments of a man of great learning, piety, purity of heart—of one whose fame has extended into every part of the wide-spread union, and the learned and good of other nations have been taught to know and to appreciate his exalted worth. His works will remain, after the present generation shall have passed away, an imperishable monument of his memory.

The doctrines of the common law are in accordance with these principles. It is the duty of the parent to maintain and educate the child, and he possesses the resulting authority to control it in all things necessary to the accomplishment of these objects. The law has assigned no limits to the authority of the parent over the child, except that it must not be exercised in such a manner as to endanger its safety or morals. If the parent should transcend his authority in this respect, an appeal does not lie to the minister of the Gospel of any denomination whatever. Application for relief can only be made to the authorities entrusted by the supremacy of the law, with the high power of controlling parental authority where the morals or safety of the child require such interference. 1 Blackstone, 450; 2 Kent's Commentaries, 205. The Orphans' Court have by law the right to appoint guardians for orphan children—but so careful have the legislature been of the right of the parent to have his offspring brought up in the religious persuasion to which he belongs, that the court are bound to have respect to this consideration in the selection of guardians, and persons of the same religious faith as the parents must be preferred over all others.

The highest judicial power in the Commonwealth dare not attempt to estrange the child from the religious faith of its parents. Shall this power be exercised by a private individual because he happens to be a minister of the Gospel? Shall any man, high or low, be allowed to invade the domestic sanctuary—to disregard the parental authority established by the Almighty, to set at nought the religious obligations already incurred in behalf of the child at its baptism—to seduce it away from its filial obedience—or even to participate in its disregard of parental authority, for the purpose of estranging it from the faith of its parents or introducing it into religious denominations different from that to which parents belong? GOD forbid that the noblest and holiest feeling of the human heart should be thus violated—that the endearing relation of parent and child should be thus disturbed—that the harmony of the domestic circle should be thus broken up—and that the family altar itself should be thus ruthlessly rent in twain and trodden in the dust!

One of the members of this court is a minister of the Gospel, of the Methodist persuasion, and he makes no claim in behalf of that denomination to the exercise of any such authority. Another of the judges is attached to the Episcopal Church, and he repudiates every pretence of such a claim on behalf of that Church; the remaining judge belongs to no particular denomination, and he denies to all alike the exercise of any such power. No member of this court belongs to either of the religious societies whose rights have been brought into conflict in this investigation. This decision must therefore be free from denominational influences. It is as much in protection of parental authority among the Baptists, as it is in affirmance of similar rights among the Presbyterians. The principle of parental authority and filial obedience has its home in the human heart—is in accordance with the law of nature, and will ever be near and dear to every good man of every religion under the sun. It has already been remarked, that there is no limit to that authority save that which is necessary for the preservation of the health and morals of the child.

Without the slightest disrespect for the Baptists, for whom we have every respect for their virtues and piety, it may safely be affirmed that the morals of the child were not endangered by remaining within the folds of the Presbyterian Church, in which it had been baptized, and to which its mother belonged. There was therefore no just ground for interfering with the parent's authority, or for participating in the act of filial disobedience committed by the child. This proceeding cannot be justified under any claim founded upon the rights of conscience. The child whose *conscience* stimulates it into open rebellion against the lawful authority of its father, stands more in need of proper instruction and discipline under that authority than any other. If every child, under a claim founded upon the supposed rights of conscience, were allowed to carry into effect every decision of its immature judgment, where is that to end? Who shall prescribe limits to the crude conceptions of its youth and experience?—Shall it be allowed, under this pretence, to violate the law of GOD? to repudiate the Christian Religion? to become a Jew or a Mahomedan? Or, retaining the Christian *name*, shall it be allowed to mingle with the Battle-axe community, who make it a matter of conscience to disregard the holy institution of marriage? Or, upon this pretence, shall the beloved daughter of a Christian parent, in a moment of delusion, and in the tender years of her minority, be allowed to become one of the secret wives of the Mormon Prophet?

It is dangerous to depart from established principles. Parental authority is not to be subverted so long as it is exercised within the limits which the law has prescribed. It is the duty of the parent to REGULATE THE CONSCIENCE OF THE CHILD, by proper attention to its education; and there is no security for the offspring during the tender years of its minority but in obedience to the authority of its parents, in all things not injurious to its health or morals.

We wish it to be distinctly understood, that no imputations are cast upon the motives of the Rev. Mr. Hall. We believe that he acted conscientiously as he conceived to be right. But, in our opinion, he has transcended the divine and human law, in disregarding the authority of the father over his own off-spring while in its minority. This is the opinion of the constitutional authority—the result of our conscientious convictions of the law, and it is hoped that he will feel himself bound to respect it accordingly in any after proceedings. In refusing to render unto Cæsar the things that are Cæsar's, he has fallen under the condemnation of the law.

It is therefore ordered that he pays the costs of this application.

ELLIS LEWIS,
President Judge.

From the Lycoming Gazette.

Chancellor Kent's Opinion.—The following letter was received by Judge Lewis from Chancellor Kent, and, at our request, a copy of the same was politely furnished us for publication. It must be a source of pleasure and pride to Judge Lewis to know that the decision in question should merit the approval of one acknowledged to be one of the most distinguished jurists of the age:

New York, Oct. 5, 1842.

Dear Sir,—I have received and read with much pleasure your opinion in the case of Armstrong, and I agree with you in your reasoning and conclusion. Before I received your friendly letter, (and for which I thank you,) I had noted in a blank leaf, in a proper place in my Commentaries, the decision as a just explanation and application of the parental authority to a case like the one before you. With the assurance of my respect and esteem, I am, dear sir, yours truly,

JAMES KENT.

Hon. ELLIS LEWIS.

INTRODUCTION OF CHRISTIANITY AND THE APOSTOLICAL SUCCESSION AMONG THE ANGLO-SAXONS.

Gregory the Great, of Rome, about one hundred and fifty years after the arrival of the Saxons in Britain, having been interested in the cause by the sight of some English prisoners exposed for sale at Rome, sent missionaries for that purpose into Britain. The chief of those missionaries was Augustine; who was kindly received by Ethelbert and his Christian Queen Bertha, the daughter of the French monarch Caribert; and for whom it had been stipulated that she should be permitted to make free profession of the religion in which she had been educated. When Ethelbert had resolved upon embracing the same truths, he gave a mansion in Canterbury, with a license to preach, to Augustine and his followers; and Augustine returning into France, received ordination as the Archbishop of the English Church, from the Bishop of Arles. Here we must pause to notice a few particulars that are important to Englishmen, who have protested against the errors of Popery, and, claiming to be members of the true Church, profess to derive the authority of their priesthood uncorrupted from the hands of the Apostles. By going abroad for Episcopal ordination, Augustine acknowledged the importance of authority being properly delegated. His commission as Archbishop was not a mere royal grant, nor was it sufficient that his colleagues should elect him to that office. Besides the protection of the king, and the consent of his followers, he required also that he should be consecrated to his office by one who was already a bishop. If this argument be of any weight for the *consecration* of those who are already priests, to the office of Bishop or Archbishop, it must have more force when applied to the ordaining of men to the ministry of the word; so that no man may take this office on himself before he be called and sent to this work by men having authority in the congregation to call and send ministers into the LORD's vineyard. Again, by going to *Arles*, and not to *Rome*, for consecration, Augustine supplies an argument against the right of Rome to exercise authority over English Bishops, and relieves those prelates from an objection that might in some minds exist against the purity of the channel through which their commission from the Apostles has been transmitted. It is not disputed that Augustine came from Rome by the desire of Gregory; nor that he afterwards wrote to him with reports of his success, and for the solution of existing difficulties; nor that, upon his intimating that the harvest was plenteous and the laborers were few, more missionaries were sent to him from Rome. But these are only the natural steps when one people attempts to evangelize another.

* * * * * * * * * *

Nevertheless, it was to Arles, and not to Rome, that he went for consecration; and consequently, if there *were* anything corrupt in the line of Romish Bishops so as to invalidate their claim to Apostolical succession, such a charge could not in consequence be brought against the Anglican Church.—*Mackenzie's Church History.*

MARRIAGES IN PERSIA.

Marriages in Persia are contracted by the parents, and the betrothment takes place at a very early age. The bridegroom is consequently spared the wooing and the winning, since this is all done for him by parental kindness. The courtship is performed by proxy; so also is the marriage ceremony. I was curious to learn how the contract was entered into, since the groom is never permitted to see his bride until three days after marriage. She is reported to him by some female negotiator to be "more blooming than the rose, more odoriferous than the violet, better formed than Hebe," at which description "his heart becomes a coal, and his liver is dried up." He then contracts with her parents for the dower which he is to bestow on his wife. The contract being settled, a moolah signs it, and the ceremony soon after takes place, each party being within hearing at the time, but not visible. The service is short and simple. "I, N., the authorized proxy for you, M., do take L., to be his perpetual wife, for such dower as you have agreed upon." The other replies, "I, M., the authorized proxy for you, L., do take her for his perpetual wife, upon condition of the dower agreed upon by both parties." Some prayers are then read by the moolah, and he inquires of each of the invisible persons whether they agree to the contract. They answer in the affirmative, and he then declares them to be lawful man and wife. When the ceremony is at an end, the veil is thrown over the bride which is brought for her by the groom; she is furnished with some aromatic seeds, which she must eat on arrival at the house of her husband, in order to have a sweet breath in his presence; a little camphor of rose water is given her. The bride sets out on horseback for her new residence, accompanied by all her relations, who carry with them presents of sweetmeats. She then begins her poetic invocation:—

"Holy Prophet, grant, I pray,
On this happy nuptial day,
That my husband and his mother,
Cousin, sister, uncle, brother,
Sanction, without stint or measure,
Everything that gives me pleasure."

The feasting then begins, and continues for three days. With some great men it continues thirty or forty days, but with the poorest person never less than three days. The grade of society is much known by the time of keeping up this festival. Some extravagant and reckless persons have even spent their all on this festive occasion. The occasional disappointment in this blindfold bargain reminds one of Rachel and Leah. No Persian would marry a woman who had been subjected to the gaze of other men. I knew an instance of a khan that offered as much as a thousand tomauns to her father, to be allowed to see his bride elect, which was refused. It is deemed absolute pollution. But under this veiled mystification, mistakes have sometimes occurred of marrying the wrong woman.—*Three Years in Persia.*

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